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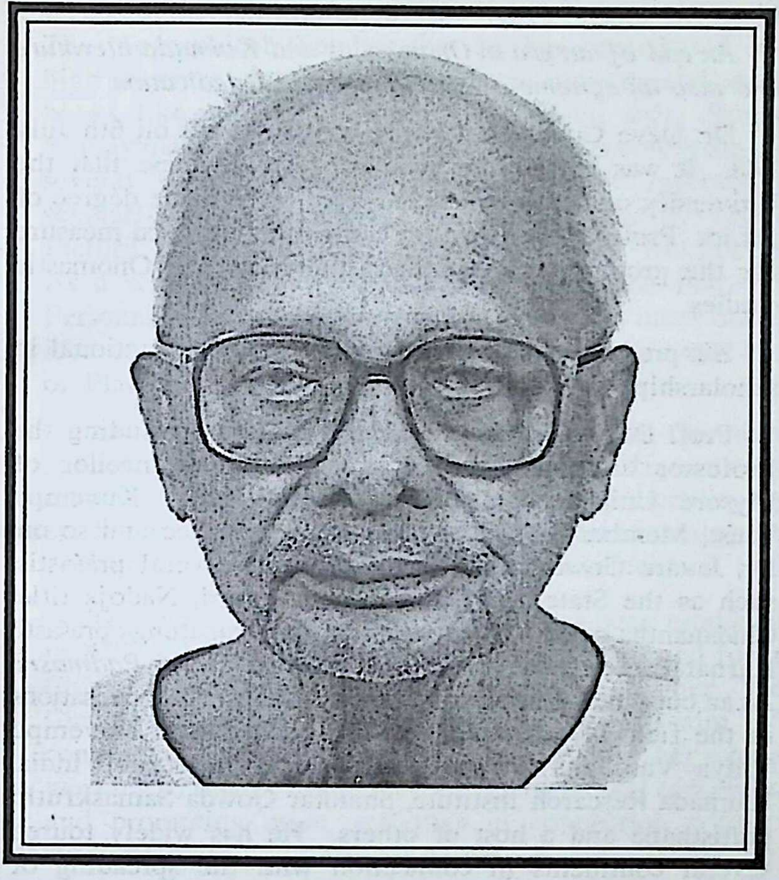


Dedicated to the sacred memory of the veteran Onomastician
and Kannada poet

DR. D. JAVARE GOWDA

(De.Je.gow)

6-7-1918 to 30-5-2016

Prof. D. Javare Gowda

An end of an era in Onomastics and Kannada literature and also an epitome of commitment and dedication.

Dr. Deve Gowda Javare Gowda was born on 6th July 1918. It was indeed the good fortune for these that the University of Mysore has conferred on him the degree of D.Litt. Prof. De. Je. Gow has contributed in good measure for the promotion of Kannada literature and Onomastic studies.

His professional career was smooth and exceptional in scholarship.

Prof. D. Javare Gowda held high posts including the Professor and HOD of Kannada, Vice Chancellor of Mysore University, President of Rastrakavi Kuvempu Trust, Member of NCC evaluation committee and so on. Dr. Javare Gowda was the recipient of several praśastis, such as the State Sahitya Academy award, Nadoja title, Chidanantha praśasti, Basavasri praśasti, Nrupatunga praśasti, Karnataka Ratna title and the national award *Padmaśrī*. As an outstanding personality he has established organisations in the field of languages, culture etc., such as Kuvempu Vidya Vardhaka Trust, Place Names Society of India, Kannada Research Institute, Shankar Gowda Samaskruthi pratisthana and a host of others. He has widely toured several continents in connection with the spreading of Kannada language and literature and development of Onomastic studies by his visit to United States, Austria, Japan, France, Canada, Sri Lanka, etc. Many scholars took their Ph.D under his guidance. A number of monumental works speak about his writings and versatile knowledge of De. Je. Gow. He has published hundreds of books especially in Kannada language, Place Names besides a few volumes edited by him. From among the works produced by him on Kannada language a few have received the admiration of the scholars and the public. The biographical sketches that he has contributed is in high measure can be considered as monumental works, books like Jai Mini sangraha, Kuvempu sishu Sahitya, Ramayana Darshana, Sahitya archane, Basaveshwara and several others. They have received the approval of scholarly world. In English he has boughtout the Oxford Picture Dictionary, Karnataka culture and folklore etc. As a scholar, he was fondly attached to the Place and Personal names. He was the first person to moot out the idea of establishing a national organisation for the study of Place and Personal names..

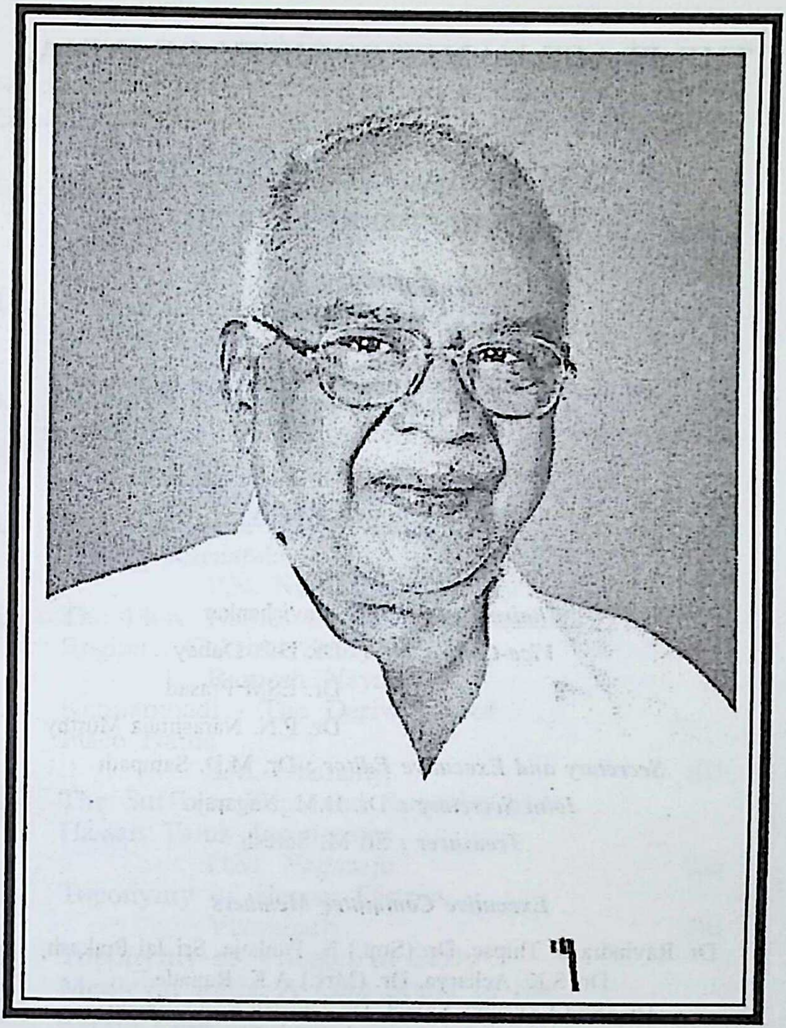
As a Prof. of Kannada Literature and Onomastic studies, he got the appreciation of the fraternity of scholars. He is known for the versatile personality and erudite scholarship. His life is a saga of determination and dedication, a myth of success and achievements.

The Place Names Society of India has been established in 1977 at Mysore under its founder president and former Chief Patron, Prof. D. Javare Gowda, former Vice-Chancellor of the University of Mysore. Its aim is to conduct research on Onomastics, bringing together scholars working in related disciplines, arranging annual conferences and promoting other activities in connection with the study of place and personal names. Naming in one form or the other is said to be the earliest of all intellectual activities and attainments.

In our country the study of place and personal names did not attract the attention of the scholars and the common man till 1997, when Prof. D. Javare Gowda laid the foundation for the establishment of the Place Names Society of India.

Besides Prof. Ku. Si. Haridasa Bhat Shashtipoorti endowment lecture, one more endowment has been instituted in the name of Prof. D. Javare Gowda, the Chief Patron of PNSI as a mark of respect and symbol of determination. The study of place names and personal names, which is a tool for the understanding of our culture, should be enriched by the application of an inter-disciplinary approach, particularly with the anthropological or ethnographical input. Prof. D. Javare Gowda and a number of eminent scholars of various disciplines of knowledge, emphasized the need for preparing exhaustive national dictionaries of Indian Place and Personal Names. Consequently, under the auspices of the Place Names Society of India a project report was prepared and it was thought that a heavy amount of finance is required. A special issue on the Village Names of Mysore District by Prof. D. Javare Gowda was released on the occasion of 19th Annual Conference on PNSI in 1998.

Dr. K.V. Ramesh, the founder of PNSI, Dr. De. Je. Gow, and Dr. K.S. Singh took the responsibility of compiling the dictionary. The dream of Prof. De Je Gow has come true. He emphasised the preparation of such dictionaries in the years to come. His passing away in 2016 has created a gap in the annals of PNSI.



Dedicated to the sacred memory of the veteran Onomastician
and Telugu Poet

PROF. Y. BALAGANGADHARA RAO

(1940-2016)

THE PLACE NAMES SOCIETY OF INDIA, MYSORE

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Foreword

It is a matter of gratification that the Society has brought out in unfailing succession the 36th volume of its journal. The publication of the present volume is entirely due to the exertion of Dr. M.D. Sampath, Executive Editor.

I offer my sincere thanks to Late Prof. D. Javare Gowda, Chief Patron, on account of whose efforts, the Society is growing day by day. I am deeply grateful to Dr. S.H. Ritti and Dr. S.V. Padigar, the staff members of Alur Venkata Rao National Memorial Trust and other members from the department of Epigraphy, Karnatak University, Dharwad but for whose efforts the 35th Annual Conference held at Dharwar would not have achieved the appreciation and success it has earned.

Dr. E.S.M. Prasad, Nellore, was the General President of the 35th Conference, while Dr. Mrs. Anuradha Ranade, Mumbai delivered Prof. Ku. Si. Haridas Bhat Shashtipoorti Endowment Lecture No. 27 and Dr. N. Athiyaman, Tamil University, Thanjavur delivered Prof. D. Javare Gowda Endowment Lecture. I am highly thankful to these scholars all our patrons and members for their unstinted support to all our efforts in keeping the Society active and effective. The patronage of the department of Epigraphy, Karnatak University, Dharwad, the well known educational institution was mainly responsible for the success of the PNSI Conference held at Dharwad. We are sure that they will continue to bestow their blessings on the Society in the years to come.

Mysore-570 030
1st February 2017

T.S. Ravishankar
Chairman

Editorial

I am extremely happy to place before the readers and research scholars the 36th Volume of the Society's journal. The volume contains the subject matter reflecting the original and assiduous research work of scholars from all parts of the country. I express my sincere thanks, on behalf of the Office-Bearers and Members of the Executive Committee to the department of Epigraphy, Karnatak University, Dharwad. It is due to the concerted and sincere efforts of Dr. S.H. Ritti and Dr. S.V. Padigar and the staff members of Alur Venkata Rao National Memorial Trust and the colleagues in the department of Epigraphy, Karnatak University, Dharwad that the XXXV Annual Conference held at Dharwad achieved a grand success. I am deeply thankful to all of them. I take this opportunity to express my deep sense of gratitude and respect to our *āchārya* Late Prof. D. Javare Gowda, Founder - President and Chief Patron of the Society, who continues to guide me and the members of the Society in all our activities. The Society is observing the mourning of the sudden demise of the veteran scholar Prof. D. Javare Gowda.

Dr. ESM Prasad, Nellore, who was the General President of the 35th Conference, while Dr. Anuradha K. Ranade, Kalyan delivered Prof. Ku. Si. Haridas Bhat Shashtipoorti Endowment Lecture No. 27 and Dr. N. Athiyaman, Tamil University, Thanjavur delivered Prof. D. Javare Gowda Endowment Lecture richly deserves our sincere and hearty thanks for inspiring us with their thought-provoking addresses.

The Office bearers and Executive Committee members deeply mourn the sudden demise of Prof. D. Javare Gowda, Dr. Balagangadhara Rao, our eminent scholar in Onomastics and authority in Toponymical studies in our ountry and another eminent scholar in Toponymy who contributed to PNSI as an Active member of the society from the inception of the society.

My thanks are due to the Office-Bearers and Executive Committee Members who have helped me in various ways and supported the cause of the Society. The Society is highly thankful to the authorities of the Indian Council of Historical Research, New Delhi for their generous financial assistance in bringing out this journal regularly. My thanks are due to Sri M. Suresh, Treasurer who has spared no pains in maintaining the accounts and correspondence of the Society systematically. I am highly thankful to the members of the society and other well wishers who have helped the society to grow from strength to strength. I express my sincere gratitude to Sri S.K. Lakshminarayana of Ready Print and his staff including Sri. S. Prasad, Smt. Hemalatha and Sri Manjunath and to the printers for accomplishing the production of this volume on time.

Mysore-570 030
1st February 2017

M.D. Sampath
Secretary and Executive Editor

PRESIDENTIAL ADDRESS

E.S.M. Prasad

Esteemed dignitaries, distinguished personalities on the dais, learned scholars and delegates, ladies and gentlemen, I consider it a great privilege to address you on this great occasion.

At the outset I express my sincere thanks to the office bearers and the members of the executive committee of the Place Names Society of India for inviting me to be the general president of the XXXV Annual conference being held in the historic city of Dharwar. I have been a member of the Place Names Society of India for more than three decades owing to which I have developed deep love for this society and Onomatology. I am well aware of the fact that it is your affection and not my scholarship that has given me this honour. Conscious of my limitations in the field of Onomatology I humbly submit that I accept this honour earlier graced by stalwarts in this field with utmost sense of humility.

Onomatology or Onomastics as we all know is the study of names. Research into proper names is concerned with the meaning of names, how long they have been in existence, how they have been used and what they can tell us about society and culture in the past and present. It is the study of the origin of a name and its historical and present function, both as an individual phenomenon and as a part of the system. The objective of Onomatology is to obtain knowledge about the occurrence of different types of names in linguistic, chronological, geographical and social variation. The goal of Onomatology is to identify the meaning of a name, both etymologically and semantically and to discover how both the name and its usage have evolved over a time.

Every one has a proper name and a surname. Proper names can be socially, culturally and politically important and our aim is to find the truth behind these names. How can they be interpreted and used. Although Onomatology is an autonomous discipline, it overlaps the subject matter of many other disciplines as names are central to human activity. Names are studied by scholars and amateur researchers in a wide range of subjects. Archaeologists study them for evidence of past civilizations, historians for evidence of past events, settlements and migration patterns, philologists for evidence of lost languages and early forms of languages, linguists for evidence of language development, lexicographers for evidence of words and word meanings, geographers for evidence of early landscapes, sociologists for evidence of social change, genealogists for evidence of family history, local historians for evidence of local history, Anthropologists for evidence of human societies and their organization, psychologists for evidence of how memory works and literary critics for evidence of the interpretation of novels, plays, poems and songs. It would be difficult to find any subject, particularly in the humanities and social sciences, where names are not relevant.

Here, I propose to focus on some aspects of cultural ethnography,[1] a budding subject, and a branch of Onomatology which requires serious attention from historiographers and Onomasticians. Considerable research has been done and is being done on place names, and dynastic names but not much attention has been bestowed on the study of personal names, and surnames. Personal names very often contain valuable data for reconstructing the missing links in cultural, social and economic history of a given region. Proper names of different periods are marked by special features. A close chronological study of personal names often reveals various facets of the culture of a given region. Like the study of place names the study of personal names too is very rewarding.

Personal names are often considered insignificant, or having the least connotation. But as the study of the personal names proceeds it is increasingly realized that the names stand for the tangible feelings underlying them. When we study the real significance of the names, they give us interesting glimpses of the culture, the political and social organizations, the religion, the various *varṇas* and castes. They also throw light on the thoughts and the customs of the inhabitants of the region. The names of the present generation may not necessarily indicate the religion or the caste of the persons but may reveal other influences, political or social. To take a few examples, during independence movement Gandhi, Nehru, Subhas or Tilak were the more popular names given to a new born child, in all classes of society, evidently indicating the popularity of national leaders.

A detailed analysis of the personal names in the early inscriptions of Andhra Pradesh gives us an idea of

a) The religious forces prevailing at certain periods

b) The names and their relations to laws on naming and caste, religion of the people and profession,

c) The original habitat of certain present day castes and their probable ethnic origin.

d) The probable origin of certain surnames.

Thus the historical and cultural significance of personal names has been stressed by some writers who worked earlier on this subject.[2] The naming pattern of a person is different in these six stages, 1.Rigveda, 2 Later Vedic, 3. Sūtra and early Buddhist,4. Kushana and Gupta,5. Mediaeval and 6. Modern[3] In the Vedic period generally a person had two names, one of these was perhaps a secret name. In Rigveda, the most usual method of referring to a person is to give his own name along with another epithet derived from his father's name e.g. Ambarisha, or a gotra name, such as Hiraṇyasuta Āñgīras. In the later Vedic literature the emergence of the gotra name replacing the patronymic is a marked feature. A matronymic is rarely added to a person's name. In some cases, as given in *Aitareya Brāhmaṇa*, the personal name is accompanied by the name derived from a country or locality e.g. Bhīma Vaidarbha.[4] Very elaborate rules are given in the Gṛihya Sūtras namely Hiranyakesi,[5] Bharadvāja,[6] Gobhila,[7] Sānkhyāna,[8] Baudhanya,[9] Kadira [10] and Manava [11] the Parāsara and Baudhāyana[12] Grihya Sūtras state that nāmakaraṇa function should be performed on the 10*th* or 12*th* day and one name should be of a nakshatra and the second should be given at the time of *Upanayana.* Āpasthaṁba adds further that the name should indicate whether the child is a descendant of a ṛishi or should be connected with a deity, or should have a name of the father's ancestors. Moreover, the name should consist of two parts, the first being a noun and the second a derivative from a verb, for instance, Brahmadatta, Devadatta, etc.

Most of the Grīhya Sūtras state that a secret name is to be given to the boy by the parents, according to some at birth, according to others at the time of nāmakaraṇa on the 10*th* or 12*th* day after birth. The *Mitākshara,* a commentary on the Yājñavalkya *smṛiti* quotes Saṅkha, who says that a father should give a name to the child connected with a family deity.[13] It appears that in the times of the *Brahmaṇas* names of *nakshatras* were secret and so are not found. Thus the principles about naming of a child have undergone changes during Sūtra period. This reflects the changing social, religious and other conditions of the time.

However, in Panini's times, names after *nakshatras* were in vogue as he gives some elaborate rules about names derived from *nakshatras*.[14] These are derived from Sravishṭha, Phalgunī, Anurādha, Svāti, Tishya and Punarvaśu. A number of Buddhist names found in the inscriptions and literature are after *nakshatras*, e.g. Moggali Putta Tissa (Tishya).[15] In the Sāranāth inscription of Kanishka's time we find Pushyavṛiddhi.

According to the mediaeval works on *Jyotishya Sāstra* each of the twenty seven *nakshatras* is divided into four *pādas* and to each *pāda* of the *nakshatra* a specific letter is assigned, e.g. *Chu, che cho* and *la* for the four *pādas* of Aśvani. A person born in a particular pāda of Aśvani was called either Chūdāmaṇi or Chedisa, Cholisa or Lakshmapa.[16]

Thus the pattern of naming a child in different periods reveals the social fashions of the time. Such a change of names from period to period may correspond to the change in religious attitude of the people and social as well as the political conditions of the time. If we study the names from the inscriptions from present Andhra Pradesh, that span over a period of 15 centuries i.e. from 2nd century B.C to 13 century A.D we can know the changes in the social customs and the extent to which they adhered to the *Sāstras*.

A critical study of the personal names referred to in the inscriptions gives us the i) names of the ruling kings and other male members of the royal family and names of the queens and their titles, ii) names of the donee brahmanas and their fathers, sometimes grand father's names, their gotras and vedic *śākha* professed, iii) names of non-Brahmanas, iv) personal names of Buddhist and Jaina community and v) Names of the officials and their designations, vi) names of the commemorated persons and other unspecified personal names.

The list of the names given below is only illustrative and not exhaustive.

The families which ruled over the Eastern Deccan or the parts of the Deccan from the 2^{nd} century B.C to 13*th* century A.D. were Sātavāhanas, Ikshvākus, Sālaṅkāyana.Vishṇukuṇḍin, Early Pallava, the Chalukyas of Vēṅgi, Chōḷas, Eastern Gaṅga, and Kākatīya. Besides these royal families, *maṇḍalika* rulers had their sway over some parts of the region.

The early inscriptions from the Deccan and Andhra Pradesh give names of the rulers from Sātavāhana, Ikshvāku, Sālaṅkāyana and Ānanda gōtra dynasties which are both in Sanskrit and Prakrit languages and bear the metronymic namely Gautamī putra śrī Sātakarṇi, Māṭharīputrta Sātakarṇi, Vasisṭhīputra Vijayasātakarṇi.[17] Most of the names from Ikshvāku kings are in Prakrit. They are Chāntamūla,[18] Vīrapurisidata[19] and Vāsisṭhīputa Bāhubala. The personal names of the Ikshvāku kings too denote metronymic influence. However, from 3^{rd} century A.D. onwards names in Sanskrit language gained currency among the ruling dynasties, though a few names did appear in Prakrit language. The personal names like Vijayadēvavarma, Vijayanandivarma and Vijayabuddavarma denote the war like profession of the kings from Sālaṅkāyana dynasty.[20] The names Kandara, Dāmōdara and Attivarma from Ānanda gōtra dynasty denote the influence of Prakrit language. Kanda is Prakrit and Kandana a Dravidian form of Skanda.[21] Kanda might have become Kandara. However from the later half of 4th century A.D. onwards a change in the naming pattern is noticed. The name specifics of kings, Mādhava varma, Deva varma, Vikramendra varma, Indra bhaṭṭāraka varma, and Govinda varma from Vishṇukuṇḍin dynasty [22] indicate the Brahminical revival under royal patronage during the post Sātavāhana period. It is interesting to note that all the personal names of this dynasty end in *Varma,* which is the generic used from the personal names of Kshatriyas. Most of the names of the ruling class of Vēṅgi Chalukya dynasty are indicative of the valour, power, prestige and prowess. This is very well illustrated by the personal names such as Jayasiṁha Indrabhaṭṭāraka, Vijayāditya, Vikramāditya, Yuddhamalla Bhīma, Śaktivarma, Vimalāditya, Rājarājanarēndra and Rājēndra.[23] It is interesting to note the names of Eastern Gaṅga rulers [24] too suggest militant quality such as Vajrahasta, Vijayāditya and Aṁyaṅka Bhīma.Some names are after Indra and Īśvara. Most of the personal names of the Eastern Gaṅga queens suggest Sanskrit influence, e.g. Lakshmīdēvī, Pṛithivīmahādēvi, Līlā vati and Kasturika Modini. The names of rulers of Kākatīya dynasty such as Rudradēva, Mahādēva, Gaṇapati dēva, Rudramādēvī[25] are suggestive of Śaiva influence in the region.

Needless to say that the names of common people referred to in the inscriptions can be classified into more types when compared to the names of the ruling class. Thus they afford better evidence for the reconstruction of the social and cultural history of any region. They can be classified as 1. Names after deities, 2. Names after Nakshatras, 3. Names indicating religious tendency, 4. Names after epic heroes, ancestors, and others, 5. Names after animals, 6. Names denoting physical features and 7. Miscellaneous names.

Names after deities can be classified further into a) names after deities in general, eg. Dēva, Names after Śiva, Vishṇu, Brahma, Indra, Gaṇapati, Madana, Nāga, Nandi, Harihara, Sūrya, Chandra and after Goddesses.It is interesting to note that great ;bulk of names in the early inscriptions are after Śiya, like Śivarāya'[26] Rudra Svami[27] Luddappa[28] and Mahākāla.[29] This shows that the cult of Śiva was very popular in the Andhra Pradesh by the early 2nd or 3rd century A.D. itself. The excavations conducted at Nāgārjunakoṇḍa[30] shed welcome light on the existence of Śaivism. However, the early inscriptions from the same region refer to a few names after Vishṇu like Dammaja[31] Chāmyana i.e. Syāma[32] Gōvardhana[33] Tiruvēṅgaḍa Dāsa[34] Kēśava[35] Mādhava[36] and Vāmana.[37] It is interesting to note that the composite name denoting both the gods Śiva and Vishṇu occur for the first time in the Kondamudi plates of Bṛihatpalāyana king Jayavarman of 3rd century A.D. which refers the Rudra Vennaja[38].

We come across the personal names of Brāhmaṇas after Vedas, vedic gods and sacrifices like Agni-śarma[39] Indra-śarma[40] Yajña-śarma[41] Vedayya-śarma[42] and Yajñamūrthī bhaṭṭa.[43] It is interesting to note that names after ṛishis and epic heroes do not find mention in the early inscriptions and are found only from Vēṅgi Chālukayan times i.e. from 7th Century A.D onwards, e.g. Agastīśvara Bhaṭṭa,[44] Dāṇaśarma trivēdi,[45] Vidu-śarma,[46] Harischandra,[47] Bhārātabhaṭṭa[48] Gargganapeddi[49] and Bhīma-śarma.[50]

Naga worship an ancient practice is evidenced by the discovery of some *nāga* images brought to light during the excavations conducted at Nāgārjunakoṇḍa and Amarāvati sites.[51] Personal names after snakes are common in the Āndhra country right from the ancient period to contemporary period. Eg. Nāga sarvōttama[52] is found in the Vishṇukuṇḍin records. In the same way names after Sūrya, Chandra, Godess Durgā, are mentioned in the earlier records like, Bhāskara, Divākara, Sōma śarma Durga śarma and Chendi śarma.[53] Not only the Vedas or epics but also other factors like, relations, flora, animals, colours, food, metals like gold, holy places, idols, hills, education and victory or valour influenced the society in naming a person. A few examples are given hereunder Kañchena-śarma,[54] (after gold) Koṇḍama-śarma,[55] (after hill) Dhana-śarma[56] (after money) Hṛishikēśa bhaṭṭu[57] (after a holy place) Aṇḍanarya (after egg). Kīrti'śarma[58], (after fame) and Yaśśarma [59] (after quality).

It is interesting to note Buddhist and Jaina names too are found in the early inscriptions from Andhra Pradesh. This can be attributed to the prevalence of heterodox religions in the region prior to the 4th century A.D. Personal names like Āya buddhi[60], Bhodhi, Buddha, Mañchi, Damma, Gosa[61], Haṁgha[62] and Pighalaka[63] are Buddhist names found in the early inscriptions. A few Jaina with names like Arhaṇandin[64] Kalibhadrāchārya[65] and Kalamala Bhadrāchārya[66] are found in the records.

In the early inscriptions we come across the personal names of women and the wives of officials. It is interesting to note that a mention is made of the personal names of the king's harlots, dancing girls and other women connected with royal court from the region. Some personal names of women who converted into Buddhist faith adopted Buddhist names like Bhodi siri,[67] Buddha[68] Samghada, [69] and Vinaya Bhodi śiri.[70]

Generally personal names usually consist of two parts, the name proper and the second part called *padānta* (generic). A few generics found in the inscriptions are eg.Āchārya, Amātya, Bhāgavata, Chaturvēdi, Dīkshita, Dvivēdi, Josyulu, Paṇḍita, Peddi, Peggaḍa, Svāmi, Trivēdi, and Upadhyāya. Some of them later became surnames in the region. These generics are after their learning, or profession or quality. From 4th Century A.D..

onwards this system seems to have undergone a change as the epigraphs of the later period refer to new types of prefixes to the personal names which were used as surnames by members of a family through generations. Thus the surnames found can be classified as i) Surnames derived from place names, ii) Surnames derived from ancestors, and iii) surnames derived from occupation or achievements. Later on these surnames seem to have crystallized into hereditary family names.

Surnames derived from place names

The earliest reference to this type of surname is found in an Eastern Chalukya inscription[71] viz: Ummarakanti bol. Here Ummarkallu is a place name revealing nativity and *bol* means enjoyer. These type of surnames became popular from the 10th century onwards in Andhra Pradesh. The surname from a place name usually is written first followed by the name of the individual. Pillalamarri Bhaskara[72] and Mottupalli Bhaskaradeva are some examples. This practice of using place names as surnames gained currency from the 10th century onwards and is prevalent even now in Andhra Pradesh.

Surnames derived from ancestors

Surnames of this category are found in the Andhra Pradesh and its neighbouring southern states, Karnataka, Kerala and Tamilanadu. They seem to have originated when a particular person gained recognition in the society from his father or ancestor who was famous or prominent.

The earliest reference to this kind of surnames occurs in the Sātavāhana inscriptions and this practice seems to have gained currency in the 9th century onwards.[73]

Surnames derived from occupations, achievements and scholarship

The largest number of surnames belongs to this class. It is interesting to note that many of these surnames still survive in the Andhra Pradesh. *Bhāgavatula, Bhaṭṭala, Chaturvēdula, Dīkshita, Josyula, Tantravāḷu,* and *Upādhyāya* are some examples. Most of these surnames denote either titles, occupations or are descriptive of achievements of various individuals. Later on these surnames seem to have crystallized into hereditary family names.

It is interesting to note the sharp decrease in the number of personal names after the Vedic deities in the later period is a pointer to the truth that the worship of Vedic gods was on the decline. A large number of personal names after Buddha are found in the inscriptions of Sātāvhāna and Ikshvākus in the region. However, absence of Buddhist personal names in the post Ikshvāku period i.e after 3rd century A.D. onwards reveal a sudden disappearance of Buddhist influence in the region. A few personal names after Jaina religion are referred to in the eastern Chalukyan inscripons and are not found in the later period. Another important factor which usually determined the name of a person is religious sects namely

Śaivism and Vaishṇavism. In the early period the worship of Nāga and Vedic gods influenced the naming pattern.

Thus the survey of personal names in the Dakshiṇāpatha reveals the regional features of the social structure, which seems to have reached nearly the present state.

Hence each personal name in every region is to be studied deeply and carefully. The cultural or historical background of each name should also be traced. It is not easy to study these names without proper understanding of regional language, culture, and social structure. This requires an intensive field study. The scholars of each linguistic state should be motivated to prepare a systematic etymological dictionary of personal names and surnames occurring in that state. Those who are having the background of local literature both classical and folklore and regional language are to be motivated to undertake this task which will pay rich dividends.

I am sure the study of personal names and surnames will advance in future breaking all barriers and make our people more conscious about their place names and personal names.

I thank one and all for your kind and patient listening to my few words on this auspicious occasion.

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73. For e.g. the personal name *Vishṇubhaṭṭu* is adopted as a surname by Brahamaṇas in Andhra Pradesh at present.

SOME ASPECTS OF SOCIAL GEOGRAPHY AS GLEANED THROUGH EARLY HISTORIC TAMIL LITERATURE

N. Athiyaman

Respected General President of the 35th Annual Conference of Place Names Society of India, The Chairman, Secretary and the members of the Executive Committee of Place Names Society of India, distinguished delegates of the conference and the local Secretary of the conference. I feel that I am immensely honoured to deliver the Endowment Lecture in the name of Prof. D. Javare Gowda, the most respected and eminent scholar from Karnataka. Indeed I am thankful to the Executive Committee of the Society for honouring me to present the most prestigious lecture that too on the occasion of Prof. D. Javare Gowda's 100th birth anniversary year before the august body of scholars.

In brief, I would like to dwell upon the geographical terms found in the Early Tamil literature, namely, Sangam Literature and discuss some aspects of social geography of Early South Indian Society.

For the paucity of written documents, in the early twentieth century, Kanakasabhai (1904) attempted to use the Sangam Literature as a spouse for writing history. Since then many attempts have been made by scholars to visualise the society from various angles through the lierature (in Bibliography). Here I make an earnest attempt to focus on the social geography for Early Historic Tamil region by scrutinizing the relevant terms from the literature.

The earliest available literature to Tamil is the Sangam literature which is datable to the early historic period. These poems are anthologies of bardic compositions. The chronological span of this literature is still under debate, but it is generally accepted that these dates fall between the 3rd century BCE and 3rd century CE based on archaeological, epigraphical, numismatic sources and the various linguistic and literary parameters. Sangam corpus has been classified as *eṭṭuttokai* (eight anthologies) and *pattuppāṭṭu* (ten songs).

The *eṭṭuttokai* is the eight different collections of small poems having a minimum of 3 lines to more than 50 lines. Based on the poetic analysis, two of the *eṭṭuttokai* anthologies are considered late, namely *kalittokai* and *paripāṭal*. The other six anthologies are considered to be earlier, though some of the poems in the collections are considered to be late slightly. The chronological order is as follows: *nar̤r̤in̤ai*, *kur̤untokai*, *aiṅkur̤unūr̤u*, *akanānūr̤u*, *patir̤r̤uppattu* and *pur̤anānūr̤u*.

The *pattuppāṭṭu* are the ten poems, each one of which is more than a few hundred lines where the poet describes about a hero or a leader or a king and his country. They are as follows: *tirumurukār̤r̤uppaṭai*, *porunārār̤r̤uppaṭai*, *chir̤upāṇār̤r̤uppaṭai*, *perumpān̤*, *ār̤r̤uppaṭai*, *mullaippāṭṭu*, *maturaikkāñchi*, *neṭunalvāṭai*, *kur̤iñchippāṭṭu*, *paṭṭin̤appālai* and *malaipaṭukaṭām*.

These eight anthologies or collections and ten songs were the poems of sentiments and exploits of the 'noumeneon' and the 'phenomenon' in Tamil terminology of the *akam* and *pur̤am* or some what simplified, poems of erotic experience and heroism (Zvelebil 1975:80).

Poems of *akam* generally narrate the socio-cultural aspects of the people, while *pur̤am* narrates the war, warfare and heroes of the war. Though the poets' purpose was not to write an *akam* or *pur̤am* poem, the classification is done, only when these anthologies were collected at the later period. Interestingly, the *akam* and *pur̤am* poems have been further classified on the basis of *tiṇai* (the mood of the song). The *tiṇai* of a poem provides information about a particular geographical setting, in order to imply the character of entire song. The *tiṇai* of akam category is divided into five zones, namely, *neytal* (littoral tract), *marutam* (fertile tract), *mullai* (pastoral region), *kuṟiñchi* (the hill tract), *pālai* (the dry zone). The poems tend to portray the geographical settings of the particular region with flora and fauna peculiar to the specific region. Though one cannot go by the apparent contents of the poem, their over all institutional and ideational contexts that are not far removed from reality can be depended upon (Gurukkal and Varier 1999:161).

The very idea to visualise the early social geography through literature struck me when I read the line from a *puṟam* (49) poem in which the poet asks the king how shall I address you whether as the chief of *nāṭu (nāṭaṉ)* in hilly tract nor village chief *(ūraṉ)* or the chief of the littoral tract *(chērppaṉ)?* as the poet finds all these geographical phenomena are in the country ruled by the Chēra king Kōtai. The poem runs as

nāṭaṉ eṉkō? ūraṉ eṉkō?
pāṭimil paṉikkaṭal chērppaṉ eṉko?

Hence, I decided to study the entire corpus of the literature. The terms used to denote the settlement are *nāṭu* (large area or country or state), *ūr* (village), *chēri* (in modern day meaning slum, but had a different meaning then), *pākkam* (settlement near a water source of any kind) etc. are examined. Of these literature, at present only *akam* genre poems re-utilised for the analysis as they tend to be unbiased and may be assumed to reflect the early form of the society.

Assuming that the data from the literature represent random samples of the population, the terms in various geographical regions have been tabulated for the analysis.

However, the conclusions drawn from this warrant some reservation, as there is no testing tool for the data analysed. The sociologically significant terms like *ūr* (village), *nāṭu* (Country of wide area) and terms signifying the leader of particular geographical regions have been analysed (Table 1.). The settlement terms from the basic units are discussed one by one.

Table 1. Occurrence of Terms in akam genre poems of Early Historic period.

	kuṭi	*chēri*	*ūr*	*nāṭu*	*chērppan̤*	*ūran̤*	*nāṭan̤*
neytal	29	14	90	11	66	3	2
murutam	3	10	69	3	0	125	2
mullai	14	0	30	9	0	2	10
pālai	28	6	88	45	0	2	0
kur̤iñchi	27	3	73	32	0	0	216

kuṭi

This is the basic component unit of the society. This term is often with a prefix or suffix. The term *kuṭi* denotes a residence or a family and sometimes a small settlement of an ethnic group which took to the specific profession for their subsistence, say fishing or hunting. In the literature this term is found evenly distributed in *neytal*, *pālai*, *kur̤iñchi* regions and the occurrence is minimal in the *mullai* and *pālai* region, which implies that this term connotes certain ethnic group or their settlement. In these occurrences, the term *kuṭi* means a lineage. This occurs in *marutam*, *neytal* and *pālai* poems (*nar̤r̤iṇai* 370, *kalittokai* 140, *kalittokai* 34). Often this term is found as *chir̤ukuṭi* (*Chir̤u* > small, *kuṭi* > family) with prefixes or suffixes and occasionally with the terms *tolkuṭis mutukuṭi*, of which the prefixes denote the clans of old lineage (Table 2 and Table 3).

Table 2. Prefixes for kuṭi

Prefix	**Term**	**Meaning**	**tiNai**
vāṇan̤	*chir̤ukuṭi*	The settlement of *vāṇan̤*	*kuṛiñchi* *neytal,* *pālai*
chiṛupal	*tolkuṭi*	many small old clans settlement	*neytal,* *mullai*
kāmar	*chir̤ukuṭi*	hamlet of lust	*neytal*
kān̤al am	*chir̤ukuṭi* hamlet	costal garden	*neytal*
kallen̤	*chir̤ukuṭi*	hamlet with fun	*neytal*
paravatar	*chir̤ukuṭi*	House paratavar (fishing community)	*neytal*
tāḷilān̤	*chir̤ukuṭi*	House without lock	*neytal*
tuṛaikel̤u	*chir̤ukuṭi*	settlement near water body	*neytal*
āyar	*chir̤ukuṭi*	the cowherds settlement	*mullai*
kun̤r̤uchēr	*chir̤ukuṭi*	settlement near hillock	*mullai*
mutu	*kuṭi*	old clan	*mullai*
paṇṇan̤	*chir̤ukuṭi*	the settlement of paṇṇan̤	*mullai*
pērachai	*chir̤ukuṭi*	settlement with din	*mullai*
pun̤pula	*chir̤ukuṭi*	hard soil settlement	*mullai*

Prefix	**Term**	**Meaning**	**tiNai**
umaṇ poli	*chir̤ukuṭi*	settlement of salt merchants	*mullai*
chāeal	*chir̤ukuṭi*	settlement near hill slope	*kur̤iñchi*
kān̤avar	*chir̤ukuṭi*	house of the hunters	*kur̤iñchi*
kāntaḷ	*chir̤ukuṭi*	residence with kāntar̤ flower	*kur̤iñchi*
kalikeḷu	*chir̤ukuṭi*	hamlet with fun	*kur̤iñchi*
kallaka varaippin̤	*chir̤ukuṭi*	settlement near hill	*kur̤iñchi*
kun̤r̤a vēli	*chir̤ukuṭi*	settlement with hill as fence	*kur̤iñchi*
kun̤r̤a	*chir̤ukuṭi*	settlement on the hillock	*kur̤iñchi*
peruṅkal	*chir̤ukuṭi*	settlement on the big boulder	*kur̤iñchi*
peruvarai	*chir̤ukuṭi*	settlement on the large hill	*kur̤iñchi*
vēṅkai kamaḷum	*chir̤ukuṭi*	residence with vēnkai flower	*kur̤iñchi*
vēral vēlli	*chir̤ukuṭi*	fensed house	*kur̤iñchi*
kān̤kel̤u vāḷnar	*chir̤ukuṭi*	the settlement of forest people	*pālai*
kalkel̤u	*chir̤ukuṭi*	settlement near the big boulders	*pālai* ?
yāṇar	*chir̤ukuṭi*	wealthy settlement	*pālai*

Table 3. Suffixes for kuṭi

Term	suffix	Meaning	*tiṇai*
chir̤ukuṭi			*neytal*
chir̤ukuṭi	*pākkam*	houses near water source	*neytal* *mullai,* *kur̤iñchi,* *pālai*
chir̤ukuṭi	*paranta neṭuvarai*	houses near chain of hills	*neytal*
chir̤ukuṭi	*paratavar*	the houses of fishermen	*neytal*
chir̤ukuṭi	*em āyar*	the cowherds settlemnt	*mullai,*
chir̤ukuṭi	*kur̤avar*	the hunters settlement	*kur̤iñchi,*
chir̤ukuṭi	*mar̤uku*	street of the settlement	*pālai*
chir̤ukuṭi	*maravar*	the plunderers settlement	*pālai*
kuṭi	*pati peyrnta*	deserted settlements	*pālai*
kuṭimur̤ai	*kuṭimur̤ai*	lineage	*pālai*

It is interesting to note that the residence of particular ethnic group are alluded either with prefixes or suffixes implying the basic subsistence pattern (e.g. *kur̤avar* > *kur̤iñchi*, *āyar* > *mullai*, *paratavar* > *neytal*, *maravar* > *pālai*). However, we do not find any such form in *marutam* region, implying the heterogenous nature of the population in the delta region. In some cases *kuṭi* is treated as residence where one finds the streets *(mar̤uku)*. From the above account it can be inferred that the term *kuṭi* reflects the residential complex of a particular clan who has single profession, or sometimes citizens. The size of such residential zone could be very small, as this term is mostly addressed as *chiṟukuṭi*.

chēri

The term *chēri* means a hamlet. In modern sense, it is suburb of a town. However, during early historic period, it was a small hamlet. It is interesting to note that this term occurs without a suffix or prefix. This term is most frequent in *neytal* region. Next comes the *marutam* tract. The terms *ūr* (discussed later) and *chēri* appear together in solitary poems of *marutam, neytal* and *kuṟiñchi* tracts implying the presence of *chēri* settlement near the *ūr*. Though *pālai* poems mention on *chēri*, generally the contents imply the *chēri* of other regions. It is also interesting to note that no *chēri* is found in the *mullai* region. Generally, it is depicted that the lady of love resides in these settlement waiting for her hero to meet her.

ūr

The term *ūr* is a village or a settlement. The term *ūr* is found in all the geographical regions. But *neytal* has more occurrences. The spread is in such a way that almost the spread of village is uniform throughout in all the tracts, except for a few occurrence in *mullai* tract. Often the stem portion *ūr* is found either as suffix or prefix to indicate 'this village' *(ivv-ūr)*, 'our village' *(nam-ūr)*, the term prefix attribute with *chī* (*chīṟūr*, small village) is found in *mullai, kuṟiñchi, pālai* tracts by absent in neytal and *murutam* tracts. Sometimes they have two prefix attributes with stem (e.g. *varakiṉ chīṟūr* > small village where cereal is grown, *malikeḻu chīṟūr* > small village surrounded by hillocks, *mālvarai chīṟūr* > small village in hill, *vēṭṭaichīṟūr* > the hunting small village, *vemmun̤auchīr̤ūr* > audacious small village). In contrast, the term with prefix attribute *pērūr* is also found such as simply as *pērūr* (*pēr* > large) or *chāral pērūr* (large village near hill slope).

The term *mūtūr* (*mū* > old) is frequently mentioned in *neytal* poem but occurs in all five tracts. This also has two prefix attributes with the stem like *aluṅkai mūtūr* > old village where one spends time in idle talk, *al̤iyā marapin̤ nam mūtūr* (old village of our immortal lineage, *mallal mūtūr* > prosperous old village, *niyama mūtūr* > old village mercantile settlement, *viḷavukoḷ mūtūr* > old, village of festivals, and so on. Similarly the *nallūr* (*nal* > prosperous) is also found with prefix attributes like *kaḷan̤i nallūr* (prosperous village with wetland cultivation, *chāral nallūr* > prosperous village. near hill slope, *chir̤u nallūr* > small prosperous village, *perunallūr* > large prosperous village, *kur̤iñchi nallūr* > prosperous village with local shrub. The *nallūr* is not found in *neytal* region. The single stemmed *ūr* has the single attribute prefix such as *mun̤aiūr* > village of war, *taṇtur̤ai* > cool water sourced, *kun̤r̤* > small hillock, *yāṇar* > new prosperity, *alunkal* > criticising, *nal* > prosperous, *kōn̤* > the king, *koṭichchi* > the female chief, *pall* > many, *kām* > the lust, *pāl̤* > deserted, *viyal* > great and so on. Interestingly, sometimes the term *muḷḷūr* (*mul* > throne), *kaḷḷur* (*kaḷ* > toddy), *kaṭṭūr* (*kaṭṭu* > secured) implying the proper name of ihe village is also noticed. Incidently *ūr* does not have any suffix. From the above sources it can be inferred that the spread of *ūr* was fairly uniform throughout in Tamil region. In one occasion, the place deserted by the itinerant salt merchants who usually settle in outskirts of the village is alluded to the deserted village (*kur̤untokai* 124:2, *ūrpāḷttan̤n̤a*). So it can be inferred that at the villages mentioned as *chīr̤ūr*, not more than few tens of houses could have existed. However, the extent of other type of villages could not be culled out. There are occasions that villages been deserted due to lack of resources (*kuṟuntokai* 41, *kalittokai* 23) both of which are found *pālai* tract.

Considering the term only for *kuṟiñchi* tract, one finds *chīṟūr* (small village), *mūtūr* (old village), *pērūr* (big village) and also once the name of village as *mullūr*. Some of the villages are associated with the envirinment by referring the village on the hill, the village where bamboo thickets is found and so on. Considering the villages of *marutam* and *neytal* tracts, allusion to the village environment by pointing out geographical phenomena such as river course, flora and fauna of the wetland tract is noticed on many occasions (geography > *aiṅkuṟuṉūṟu* 45.3, 54.3, *akanāṉūṟu* 106.5, fauna > *aiṅkuṟuṉūṟu* 41.2, 46.2-6).

nāṭu

The term *nāṭu* has many meanings like country, province, kingdom, a large area and so on. In the literature this term mostly implied a location in the hilly region with specific geographical settings. The stray hutments in hilly tracts, particularly in the tribal villages are even the order of today. Undulating nature of the hilly tract forced the people to settle in a particular geographical setting, say an area enclosed by a few hills, and they mostly restrict themselves within that region for their subsistence. To approach the adjacent region, they had to come across the hurdles like climbing the hills or moving through a thick forest. Even within the settled region, they used different areas for the process of food gathering or guarding the rain fed cultivable lands. Hence, we see more occurrence of this term *nāṭu* is found in *pālai* tract. But they do not belong to *pālai* region, but they are *nāṭu* of other region. Next important occurrence is found at *kur̤iñchi* region. The occurrence of *nāṭu* is very minimal in the delta region, i.e. in the *marutam* tract, a close-knit group of people involved in farming, stayed at a clustered residence called *ūr*. This was not the case with the hilly tract people, the fully or partially enclosed geographical region was called *nāṭu*. In the *akam* poems, this term is used mostly in *pālai* and *kur̤iñchi* tract.

Next categories are the *mullai* and *pālai* tracts. The transitional zone of *mullai* and *kur̤iñchi* tract generally had the character of *kur̤iñchi* tract. Geographically, the term *nāṭan̤* has been pronounced with the suffix, mostly an adjective, alluded to the geographical setting, say a hill, hillock, forest etc., or the faunal terms like the country where one finds parrots, wild pigs, tigers, honey bees, monkeys or the floral terms like the place where jack fruit grows, the forest, a fertile land and garden. The terms with prefixes such as *chilnāṭu* (small region), *vapulakkāṭu nāṭu* (hardsoil region), *kalluṭai nāṭu* (the boulder region), *kun̤r̤ukel̤u nāṭu* (the region of hillocks), *peun tēn̤ tūṅkum nāṭu* (region of honey combs), *ōgkumalai nāṭu* (region of tall hill), *chāral nāṭu* (hill slope region), *malaikel̤u nāṭu* (the region of hillocks) and so on. Of course, there are reference to other *nāṭu* adjacent to Tamil region with the prevalent language and territory. To quote, *tuḷunāṭu*, (*tuḷu* language speaking people country), *kuṭanāṭu* (western countries), *vērupalnāṭu* (the other countries) and *koṅkar nāṭu* (kuṭagu region) are a few among them. It is intriguing to note that the region adjacent to *kur̤iñchi* tract, *mullai* tract finds, only a few occurrences.

pākkam

The term *pākkam* generally signifies the coastal village, or town. It probably connotes a settlement near the water sources. Most of the occasions the term connotes the coastal village (e.g. *akanāṉūṟu* 10.12, *naṟṟiṇai* 101.5). But there are also accounts of a village at *kuṟiñchi* tract (*akanāṉūṟu* 118.4, 338.19, *kuṟu* 339.3, 394.2, *naṟṟiṇai* 232.9, *mullai* and *pālai* tracts (*aiṅkuṟuṉūṟu* 439.3, *akanānūru* 187.72, 245.13, *naṟṟiṇai* 169.10) These are often prefixed with chiṟukuṭi as prefix particularly in neytal region.

Chiefs of the region

In order to understand the socio-political conditions the chief of the region, namely *ūraṉ* (the leader of the *ūr*), *nāṭaṉ* (the leader of the *nāṭu*), *chērppaṉ* (the leader of the coastal settlement *chēri?*) have also been analysed. Here terms are considered only in generic sense and we find no information regarding the political activities. Hence, the data is used assuming the prestate condition or the formulative stage of the state.

chērppaṉ

The chief of the coastal settlement is *chērppaṉ*. He has been quoted with 23 prefixes, generally implying the ecology of coastal environment. Listing all of them is too weary to comprehend and they are given in Appendix. To quote few examples, the *chērppaṉ* is invoked with *taṇkaṭal chērppaṉ* (leader of the region where cool sea meets), *iruṅkali chērppaṉ* (leader of the lagoon region) etc. The leader who plies chariot and the leader of the old villages where *puṉṉai* tree grown in abundant are mentioned very often (e.g. *akanāṉūṟu* 50.1-6, 290:8-11).

ūraṉ

The maximum number of occurrences of *ūraṉ* is found in *marutam* region. The *ūraṉ* is invoked with 42 prefixes, of them are mostly the eco-factors of deltaic region (appendix). The terms *nallūraṉ* (the chief of prosperous village) and *yāṇar ūraṉ* (the chief of the fresh income village or wealthy village) are some of them to quote.

nāṭaṉ

The maximum number of occurrences is obviously found in *kuṟiñchi* region. Mention is to be made that the term *nāṭaṉ* found in the literature (appendix) is too frequent when compared with *nāṭu*. Also the chief is invoked with 60 prefixes. There are some accounts of *puṉpulanāṭaṉ*, the leader of rain fed cultivable land and *vaṉpulanāṭaṉ*, the leader of hard soil land (*aiṅkuṟuṉūṟu* 421.3, 469.12) both in the *mullai* region.

Discussion on the Settlement pattern

From the above analysis, the settlement pattern in the Early Historic period of Tamilakam could be broadly divided into two categories namely *ūr* and *nāṭu*. The *ūr* was wide spread in the entire study region. However, the term *ūraṉ* points to the fact that in *marutam* tract where the well settled people lived in the perennial water source region and had an active role in farming. Absence of the term *kuṭi* in *marutam* region points to the fact that heterogeneous groups lived in *marutam* region where as the ethnic group lived in their respective places. *Nāṭu* is the sparsely settled area where the rain fed land provided subsistence. The *nāṭu* category was prevalent among the *kuṟiñchi* and *mullai* tracts, while *pālai* had influence over these tracts. The *neytal* region was different in terms of the subsistence strategy as the people were thriving on fishing, pearl and conch collecting.

Before entering into the settlement strategy or subsistence pattern of the Early Historic period, it is imperative to quote a poet from *aiṅkuṟuṉūṟu* (183.1-3). The poem mentions the leader or chieftain of each of the four different settlement zones.

..kāṉkeḷu (leader of hilly *tetrain* > *nāṭaṉ*) (1)

kaṟumpoṟai nāṭaṉ (leader of foot hill > *nāṭaṉ*) (2.1)

nalvayalūraṉ (leader of wetland > *ūraṉ*) (2.3)

taṇkaṭaṟ chūrppaṉ – (leader of coastal tract > *chērppaṉ*) (3.1)

So the leader of *kuṟiñchi* and *mullai* geographical region was called *nāṭaṉ* and it can be inferrecl that the regions were called *nāṭu*. As the drier counterpart of these two tracts was *pālai*, the leader would also have been called *nāṭaṉ*. The wetland was chief called *ūraṉ* and, the entirely different subsistence pattern people who thrived on the wealth of the sea were culled *taṇkaṭal chūrppaṉ* (the leader who brings the wealth of the cool sea namely, the fish, conch, and pearl) or simply as *chērppaṉ*. Front the above evidence, it can be inferred that the people lived in different geographical regions had different subsistence patterns. And so they would have had different settlement patterns. As discussed earrier, the settlement in the *kuṟiñchi* and *mullai* regions were dispersed in nature and small families lived separately within the geographical region and was called *nāṭu*. Whereas in the case of *marutam* tract, where the wetland irrigation could be carried out, the groups lived together spatially, and the settlement was called *ūr*. Surplus production with limited labour allowed the *marutam* tract to venture out for their entertainment and hence, the concept of *chēri*, a separate street in or near *ūr* for different class of people was used possibly for the craftsmen to produce tools and plants. Corroborating this, the mention of *aluṅkalchēri* is less prevalent among the other geographical region when compared to *marutam* tract.

Adding to the above evidence, mention is also to be made that the geogaphical classification or demotion of settlement could also be seen from the following evidences.

nāṭṭiṉ nāṭṭiṉ ūriṉ ūriṉ (*akanānūṟu* 236.17, *kaṟuntokai* 130.7)
.......*nāṭum ūrum* (*naṟṟiṇai* 377.2)

The above stanzas bring to the point that *nāṭu* and *ūr* were different. The term *nāṭu* was utilized for the region of sporadic settlements, in the hilly tracts and pastoral zones. In contrast in the fertile deltaic region due to the nature of geography the *ūr* was a dense settlement. The settlement, namely, *nāṭu* and *ūr* could also be well understood from a poem in *puṟa* (49). The poet alludes to the leader, a Chera King (named *chēramān kokotai*) that the kings territory had all three geographical settings, namely, *kuṟiñchi, marutam* and *neytal* tracts, because, the sound made to drive away the bird from the field in the hill, drove away the birds of coastal region and the birds of wetland which were so close and he wondered whether to call him as *nāṭu* or *ūraṉ* or *chērppaṉ*. Probably, the area of the particular king could have been in the Kerala region as the traits of all the geographical region could be witnessed within short distance. If one agrees upon these terms, the residence pattern or the architecture of the Early Historic period also varied according to the geography, which influenced the subsistence pattern.

The relation between *ūr* and *chēri* also needs some explanation. Though *chēri* is generally considered to be a street in a village, there are occasions that they were away or adjacent to the settlement. The verses, *ūruñchēriyum* (village and the *chēri*, *akanānūṟu* 220.1) points to fact that the street was away or adjacent to *ūr*. Another account in *kuṟuntokai* (23.1) mentions that even though, the hero stays in the same village he would not visit to the *chēri* (of his lady love). This implies that the *chēri* was separated from the main settlement on many occasions.

As the occurrence of the term *chēri* is more in *neytal* region and the *marutam* shows next, it will not be erroneous to consider the origin of the term could possibly from *neytal* region. Supporting this consideration, the flora *puṉṉai* tree and fauna *pulāl* (fish flesh) are mentioned along with this term No such incidence is seen in the other regions.

The term *nigama mūtūr* (old settlement of mercantile community) at *neytal* region points to the fact that there was maritime mercantile activity at the early stage itself. The residents of the villages of *nāṭu* were called *kuṭi* (*kuṟuntokai* 130:4).

There are occasions that villages been deserted due to lack of resources *(kuṟuntokai* 41, *kalittokai* 23) both of which are found in *pālai* tract. There is also another poem mentioning the abandoned settlement (*kalittokai* 78), This points to the fact in search of wealth for their subsistence the group tended to move to other region.

This study is only made on the basic terms with limited source namely through *akam* poems. The same can be extended to other terms like *āru, iṭai, il, kāl, talai, tuśai, kāṉal, kāṉam, pēri, paḷḷi, muṟṟam, vāyil* which are related settlement. Incorporating these terms may give and idea of social dynamic of early Tamil Region. Moreover, the materials available in the *puṟam* poems will be very useful in enhancing our understanding.

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APPENDIX

Prefixes

chērppan̤

neytal

1. *ilaṅkunīr* (good or tender water) 2. *irunkali* (existing sea) 3. *irunīr* (confluence of river with seawater zone), 4. *iṭumaṇar* (shifting of sand) 5. *kān̤alam* (seashore) 6. *kuvavumaṇal* (Heap of sand) 7. *mānīr* (Great Ocean) 8. *naḷikaṭal* (Great Ocean) 9. *neṭunīr* (Wide sea) 10. *neital pan̤i nēr* (Dewdrop of Neital), 11. *pan̤i* nīr (Dewdrop), 12. *pan̤ittur̤ai* (cool harbour) 13. *parappu nīr* (Extened state of water) 14. *peruntuṛ* (Great harbour) 15. *perunkaṭar* (Great Sea) 16. *tāḷai* (fragrant screw-pine) 17. *taṇkaṭal* (Cool sea) 18. *tūmaṇal* (clean sand) 19. *Uravu nīr* (Sea water in force) 20. *uyarmaṇal*, (heap of sand) 21. *vāmaṇal*, (sand) 22. *virintirai*, (Broad wave).

ūran̤

marutham

1. *ārupal* (water lilly) 2. *akan̤ tur̤ai* (Place near by water source) 3. *erumai* (Buffalo) 4. *kāñchi* (river portion) 5. *kal̤an̤i* (paddy field) 6. *kuruku tōn̤r̤um* (the bird Fowl region) 7. *mallal* (fertile) 8. *maṇittur̤ai* (excellent place near by water sources) 9. *nan̤n̤ar* (goodness) 10. *nīrmalai* (hill with water) 11. *nīṭūr kil̤avōn̤* (headman of *nīṭūr*) 12. *pāypun̤al* (current stream) 13. *pan̤amur̤* (settlement studded with *palmyra*) 14. *pāṇar* (Bards an minstrels), 15. *pan̤imalar ārum* (fog an flowerin the river), 16, *payamkeḷu* (fearful) 17. *pal̤an̤a* (paddy field) 18, *perumpun̤al* (big stream) 19. *poykai* (natural pond) 20. *pun̤al aṇi* (stream) 21, *pun̤al nal* (fine stream) 22. *pun̤alaṇi* (water stream) 23-24. *pūkel̤uran̤* (the village with flower fragrence) 25. *taṇpan̤i* (cooled dew) 26. *taṇpol̤il* (cool pond) 27. *taṇtur̤ai* (cool water source) 28. *tīmpun̤al* (beautiful pond) 29. *tur̤ai*

nan̤i (pleasant water source) 30. *tur̤aikēl* (place on the east) 31. *vāḷal piralum* (the fish *vāḷai*) 32. *valaṅkeḷ* (prosperous) 33. *vayalaṇi* (embraced by fields) 34. *vēla mūtūr* (old village with *vēlam* tree) 35. *veṇn̤el niṛaikkum* (floodded with white paddy) 37. *yāṇar* (wealthy).

neytal

1. *aluṅkal* (idle talk) 2. *kāntaḷ vēli* (lilly fencing) 3. *kuḷumpor̤ai* (small hillocks)

mullai

7. *mun̤ai nalūran̤* (eminent chief of the *ūr*) 2. *nalvayal* (fertile field)

nāṭan̤

mullai

1. *kān̤kel̤u* (rich with forest) 2. *kur̤umpalpoṛaiya* (many small hillocks) 3. *kuṛumpoṛaismall* (hillocks) 4. *pun̤pula* (swamp) 5. *taṭṭaippar̤ai* (drum in *mullai* region) 6. *van̤pula* (hard soil) 7. *varaiyaka* (hillside)

kuṛiñchi

1. *aṇimalai* (range of hills) 2. *aru varai, aruvi* (falls in the hill) 3. *atukkattu* (range of hill) 4. *chāral* (drizzling) 5. *cēymalai* (hill far) 6. *chōlai* (garden) 7. *chūrmalai* (highest hill) 8. *ilaṅku malai* (hill with glimmering sun) 9. *iḷaveyil uṇṇum kān̤a* (gentle sun light forest) 10. *kān̤aka* (forest) 11. *kān̤keḷu* (ghat) 12. *kāntaḷ* (lilly) 13. *kalkeḷu* (Stone ghat) 14. *kalluyar* (heap of stone) 15. *kalmichaik* (elevated place with stones) 16. *kaviyum* (sunset) 17. *kōṭuyar* (high mountain) 18. *kun̤ḷa* (hillock) 19. *kun̤ḷukeḷu* (ghat wilh small hills 20. *kur̤iñchi* (the hillside flower) 21. *mālvarai* (hill) 22. *māmalai* (high hill) 23. *malaikeḷu chīrūr* (the hills with small hamlets) 24. *malai* (hill) 25. *manti tummum* (the region where monkeys play) 26. *mayil akavum* (peacock fowl) 27. *mal̤ai viḷaiyāṭum* (the

region where the rain play) 28. *mutir kaṟi yāpiṉ tuñchum* (the grown pepper) 29. *naṉpoṉ imaikkum* (glitters of precious stone) 30. *nal malai* (beautiful hill) 31. *nalvarai* (nice hill) 32. *naṭumalai* (settlement near the hill) 33. *ōṅkumalai* (high hill) 34. *payamalai* (fearsum hill) 35. *perumalai* (big hill) 36. *peruntеṉ iḻaikkum* (the hillside honey comb) 37. *peruntēṉ* (hill side honey) 38. *peruṅkal* (high stone) 39. *peruvarai* (big hillock) 40. *puli* (tiger) 41. *puṟakkuti ārkkum* (the joyous lineage) 42. *tiṉai puṉam vavvum* (the cultivable land in the hill) 43. *uyarmalai* (high hill) 44. *uyarvarai* (high hill) 45. *vaṟamalai* (fertile hill) 46. *vēlaṉ veṟi kamal* (the God of hill *vēlaṉ veṟi*)

pālai (but signifying other zones)

47. *iruvarai* (two hills) 48. *kuṉṟa* (hill) 49, *maivarai* (hill) 50. *nalvarai* (fine hill) 51. *uyarvarai* (high hill) 52. *viḻaṅku malai* (the hill).*

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* This is part of Prof. D. Javare Gowda Endowment Lecture delivered on the occasion of 35th Place Names Society of India conference held at Dharwad, 2016.

UNDERSTANDING HISTORICAL GEOGRAPHY OF MAHARASHTRA BASED ON LILACHARITRA*

- Anuradha K. Ranade

Good Evening. Esteemed President of the Society. Fellow delegates, distinguished guests, ladies and gentlemen,

I feel extremely grateful to the office bearers of the Place Names Society of India for inviting me to deliver Ku. Si. Haridas Bhat endowment lecture during XXXV Annual Conference of the Place Names Society of India being held here, in the town of Dharwad.

At the outset, I offer my sincere thanks to Prof. D. Javare Gowda, Chief Patron of the Society, Dr. T.S. Ravishankar, the Chairman, Dr. M.D. Sampath the Secretary and Executive Editor of the Society, and stalwarts like Dr. Srinivas Ritti, Dr. M.G.S. Narayanan, Dr. S. Nagraju, and many others, on account of whose efforts, the Society is growing day by day. I express my sincere thanks to the office bearers of the Place Names Society of India. I appreciate their efforts in promoting research activities as well as providing a common forum to the scholars in the field of Onomastics. The Society has been doing a wonderful job. It has provided a large canvas for the study of Onomastics.

On this occasion, I would like to recall the names of Late Dr. H.S. Thosar and Dr. Ramakant Bhoir, who introduced me to this field. I also thank them for their guidance and cooperation. Being a modest worker in the field of epigraphy and researcher in history for last 25 years, I have extensively gone through the epigraphic and literary data for the study of the regional history of Maharashtra. I have taken the liberty to make a few observations on historical geography of Maharashtra based on an earliest Marathi Literary work in prose, viz. ***Lilacharitra*** for ***Ku. Si. Haridas Bhat Shashthipoorti Endowment lecture.***

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* This is part of Prof. Ku. Si. Haridas Bhat Shashthipoorthi Endowment Lecture delivered on the occasion of 35th conference of the Place Names Society of India held at Dharwad in 2016.

Marathi, the State language of Maharashtra, belongs to the family of the languages derived from Sanskrit language. Sanskrit ceased to be a spoken language around 500 B.C., when Prakrit became the language of people.[1] This Prakrit in Maharashtra region came to be known as 'Maharashtri prakrit' and finally evolved as Marathi through the link of 'Apabhramsa'. By about 8th century A.D., Marathi as a distinct language was already established.

Chronologically, Marathi language can be divided into three periods:[2] Old Marathi, Middle Marathi and Modern Marathi. The earliest stage of old Marathi began in the 8th Century A.D. which continued until the middle of the 14th Century A.D., for nearly 6 centuries. By about 10th and 11th centuries A.D., Marathi was being used in the inscriptions. In the subsequent centuries. i.e. 12th and the 13th A.D., Marathi had became a distinct and developed language, is clearly visible from a number of Marathi inscriptions of this period and also from the literature, produced in Marathi language.

The next stage in the development of Marathi language i.e. Middle Marathi began in C. 1350 and continued till 1800 A.D. and after that, the Marathi language came to be known as Modern Marathi.[3]

Marathi was a spoken language, since, 6th Century A.D. It began to be used for writing inscriptions since 11th Century A.D. In the early phase of the Marathi language, it figures in more than a hundred inscriptions in Maharashtra and the adjoining regions. The earliest Marathi inscription is a stone inscription found at Akshi, dated 1012 A.D.,[4] in Kolaba i.e. modern Raigad district and the latest inscription belonging to the Hindu dynasty is from Bandode[5] in Goa dated 1413 A.D. More than one hundred Marathi inscriptions of this period are found from different regions of Maharashtra such as Konkan or coastal areas, western Maharashtra, Marathwada, Khandesh and Vidarbha areas. The find spots of these inscriptions help us in identifying the Marathi speaking area of this time. However, few Marathi inscriptions are from Shravanbelgola; Ranebennur and Bijapur in present Karnataka State and also from some places in Goa.

Though the numerous inscriptions are found in Marathi language, none of them are literary compositions. As a matter of fact, Marathi assumes literary form especially after the days of Seunas. However, the Marathi literature was the product of little later period, i.e. during the 13th century only.[6] Maharashtra of the closing of the 13th century A.D. presents a picture of great cultural and literary output.[4] This period saw the rise of two cults of Bhakti movements namely the Warkaris, headed by Jnanadeva, the intellectual leader of the Bhāgvat cult at Pandharpur and the Mahanubhava cult, founded by Chakradhara. These two sects of Bhakti cult produced the bulk of the Marathi literature.[5] Saints of the Mahanubhava sect contributed much to the growth of Marathi literature.

Mahanubhava Cult and Lilacharitra

The founder of the Mahanubhava sect was Chakradhara (c. 1213 - c. 1274 AD). He is stated to have been a Gujarati Nagara Brahmin named Haripala. Chakradhara came from Gujarat and settled down in Maharashtra. He became an 'ascetic i.e. Sanyasi in 1267 AD,[7] and founded his own religious sect. He started preaching his new faith from the city of Paithan. He led an extremely austere life of wandering mendicancy. The Philosophy of Chakardhara advocated the Bhakti mode as well as an austere code of conduct. This influenced the literature of the Mahanubhavas.

Chakradhara (1194-1274 A.D.), their exponent never wrote any work of his own. Every act and incident of his life was properly recorded and later arranged. The aphorisms and parables of Chakradhara were brought separately under the title of *Sutrapath* and *Drishtantpath* which contain his sermons and utterances. It became the sacred book of the Sect, which the followers read and recite. The other work is Lilacharitra which gloryis an account of the deeds of Sri Chakradhara. It has been the best source to gather information of the life of the common people, especially to study the contemporary social, economic and religious conditions.

Lilacharitra was composed after Chakradhara's death, out of a sectarian impulse. This impulse regarded Chakradhara as incarnation of god and to recall his deeds was to worship through *Smaranbhakti*. This was in keeping with Chakradhara's dictum: "Remember me as exactly as you have seen me."[8] He traveled widely all over Maharashtra. Wherever Chakradhara went, he gave expositions of his philosophy of parables or in illuminating stories.

Sri Chakradhara had a large number of followers, like Nagadeva, Mhainbhat, Nathaoba and also women disciples like Nagambika and Mahadasa. Reminiscences of Sri Chakradhara's deeds were recorded,[9] after he passed away in 1274 A.D. ***Lilacharitra'*** was compiled in about 1286 A.D. The word Lila in ***Lilacharitra*** is referred to as a divine incarnation's play with a living being. Lilacharitra actually means an account of a deed or deeds of a divine incarnation. The word Lilacharitra is referred to mean a deed of divine incarnation viz. ***Sri Chakradhara.***

As a record of the life and work of Chakradhara, ***Lilacharitra*** is a remarkable text from several points of view. It is the first text available in Marathi and also the first biographical work. As the authentic biography of the founder of a religious section, it has a great historical as well as sectarian value. It is an insightful portrayal of the society of 13th Century. It has become a significant work in socio-cultural studies. Since it uses the powerful resources of the spoken language, it constitutes an important document for the study of Marathi language. Also, it has a special merit as a literary text. The work is also significant source for understanding historical geography of Maharashtra region during the thirteenth and fourteenth centuries A.D.

After a critical and comparative study of various traditional versions *(Pothis)* of Lilacharitra, preserved by the Mahanubhav Mathas in different parts of this region, V.B. Kolte,[10] A Mahanubhav Scholar, has prepared diplomatic edition of the Lilacharitra and other Mahanubhava biographies and some poetical works of the Mahanubhavas. Lilacharitra is published by Maharashtra Rajya Sahitya Sanskriti Mandal of the Government of Maharashtra.

I shall now prefer to explain the historical process of the creation of this work followed by study of the place names reported from Lilacharitra.

Creation of Lilacharitra

After Nirvana of Sri Chakradhar Swami, Nagadevacharya and many of his disciples gathered together at Riddhpur for offering seva (service) to Sri Govindprabhu. Here, Nagadevacharya, daily used to remember the deeds of his Guru Chakradhar Swami. One day he was asked by Mhainbhat, another disciple of Chakradhara, about what was he thinking? He replied, Mhainbhato, I am thinking the Lilacharitra of Swami. Both of them began the Smaranbhakti. After remembering and discussing many deeds of Chakradhar Swami, one day Mhainbhat asked whether we can write the memoirs of the our Swami? The possibility was thoroughly discussed and at last it was decided that Nagadevacharya will remember and recite the deeds of Swami and Mhaimbhat will note it down.

A reference from Lilacharitra itself informs us that the original draft this literary work was completed within six months. Kolte opines that its real authorship goes to Nagadevacharya and Mhainbhat was just the writer,[11] who noted down all the deeds as told by Nagadevacharya. However, today the work Lilacharitra is known as "*Mhainbhat Sankalit Sri Chakradhar Lilacharitra*".

A notable feature of Lilacharitra is that, its writing followed many aspects of modern historical research method. These memoirs of Chakradhara were not just noted down. Not only the information about the deeds of Chakradhara was gathered, but was tested by following the research method on historical lines. The memoirs of the deeds were collected, internal and external criticism was applied, authenticity was checked, corroborative evidence was collected, for which, Mhainbhata travelled to different places where the actual deeds had happened. He visited all such places, met the disciples of Chakradhara, used to ask them about the deeds of Swami, cross checked the Lilas as discussed earlier with Nagadeva and then noted down. In this venture, he could also yield some fresh data i.e. some new Lilas were found out and were added into the original data. Mhainbhat visited almost all the places, wherever his Guru Chakradhara had visited.

After visiting majority of villages on Gangatir, i.e entire basin of River Godavari in Maharashtra, and data collection, he returned to Riddhapur. After returning to Riddhapur, now, the main task was to check the authenticity of the Lilas that were already written. Authenticity was checked by getting corroborative evidence wherever possible. [These were originally told by Nagdevacharya.]

They undertook the work of the cross checking the Lilas. For maintaining objectivity, each Lila was scrutinized through external criticism and internal criticism. Each word from each Lila was cross checked by Nagadevacharya, words were verified, and removed where these were exaggerated. Data of some of the Lilas was not very clear as thoroughly discussed by Nagadevacharya and Mhainbhat and then properly interpreted and rearranged. Thus, bulk of the Lilas were collected and arranged.

The last task was to arrange them in a sequence i.e. in chronological order. Since all the Lilas were originally expressed by Nagadevacharya, he segregated them into two sections. The first section deals with the Lilas, that he experienced prior to it he became the disciple of Chakradhar Swami, known as *Lilacharitra Pūrvārdha* while the second section deals with the lilas, he experienced after he became his disciple, known as *Lilacharitra Uttarārdha.*

Lilacharitra achieves its structural unity through chronologically arranged narration of events. These events are narrated each in space ranging from 8 to 10 lines to more than 2 pages whichever necessary. It comprises more than 950 such events.[12] The narration includes conversations amongst persons. It is divided into three parts viz. *Ekanka,*[13] *Pūrvārdha*[14] and *Uttarārdh*[15] corresponding to the three major phases of Chakradhara's life. Besides, *Sahyadra Lila* (Sri Dattatreya Charitra), *Dwapar Lila* (Sri Krishna Charitra) and *Dwaravatichya lila* (Srikrishna Charitra) are found in various editions of Lilacharitra Pūrvārdha. Parts of this work i.e. Lilacharitra contains Chakradhara's pronouncements, his teachings and illustrations. Besides, *Sahyadra Lila* (Sri Dattatreya Charitra), *Dwapar Lila* (Srikrishna Charitra) and *Dwaravatichya Lila* (Srikrishna Charitra) are found in various editions of Lilacharitra Pūrvārdha.

As a matter of fact, *Ekank* part of the Lilacharitra belong to the period when Chakradhara was all alone, wandering lonely and there was no disciple with him. There was no witness to his deeds during this time, but some of these were told by Chakradhara himself to his disciples in connection with some memories during his lifetime. Data of such Lilas of the time of his wandering as a mendicant was also collected from the disciples by Mhainbhata. While arranging the entire collection, these Lilas were named *Ekanka* and placed at the beginning of the *Lilacharitra Pūrvārdha*.

The first manuscript of *Lilacharitra* was destroyed. Unfortunately, the original manuscript [pothi] of Lilacharitra that was written about Śaka era 1200 got destroyed in the *Khalasyachi Dhad*. [invasion of the Delhi Sultan]. This incidence is clearly mentioned in Anvayashtala of Siddhante Haridas and Dhakute Songobas and Anvuyasthala of Krishnamuni. Kolte opines that this invasion was probably the invasion of Qutubuddin Mubarak of Delhi Sultanate in Śaka era 1240 (1318 A.D.). Thus the original work was lost.

Now Chakradhara's disciples found it necessary to rewrite the whole book as it was byhearted and recited by many of them. The first *recreation of the Lilacharitra* was done by Hiraisa, the disciple of Kamlaisa. This time it was orally dictated by Hiraisa and dictation was taken by Patkule Malobas, who was just a copy writer.

Dr. Kolte opines, this process of rewriting could have been completed by about Śaka era 1242 (1320 A.D.). Today, we have a number of copies (Pothis) of the Lilacharitra, written by different writers commonly known as path. All these are based on the Patha that was recreated by Hiraisa's Pidhipath.

Historical Geography of Maharashtra based on Lilacharitra

Many scholars have extensively used epigraphic data for understanding historical geography of this region.

Dr. Thosar in his work Historical geography of Maharashtra and Goa, has focused on various aspects of the historical geography of the region under study primarily based on the epigraphic data. He has critically analyzed the vast epigraphic data, and delt with literary data in general. By understanding of place names from Lilacharitra, we get corroborative evidences to the place names that are known from epigraphic data. At the same time, we come across many place names, which does not find mention in the inscriptions. Lilacharitra contains a wealth of geographic information that is useful for the geographical reconstruction of the past i.e. 13th and 14th centuries - the period of early Marathi. More data may be available for understanding the historical-cultural geography of Maharashtra in addition to the available epigraphic data belonging to the thirteenth and fourteenth Centuries A.D. The information drawn from Lilacharitra is useful to understand the place names and its present equivalents which help us in reconstruction of historical and cultural geography of Maharashtra during the period under review.

Let us discuss the geographical factors and geographical areas sometimes with specifications referred to in the Lilacharitra. The present paper looks into this 13th century literary work as a data source for understanding place names in Maharashtra for the period of 13th-14th centuries A.D.

Since, Lilacharitra is a record of deeds and travels of a wandering mendicant viz. Chakradhara, provides a vast geographical data of this region. The place names recorded in this work have provided a vast data of geographical material such as factors like some of the mountains, rivers, cities and villages, administrative and territorial divisions in the region of Maharashtra. Sometimes geographical areas with some specifications are also referred to in the Lilacharitra many places outside the state of Maharashtra are also mentioned in this work.

Also we get information about cultural milieu of the Maharashtra during this period. Some of the Puranic place names mentioned here shows continuity and vitality of these places in Indian history [Mithila, Vrindavan, Panchavati, Dwaraka].

Some of the ethnic Groups are also known from the Place Names mentioned in Lilacharitra. [like Ahir desh, Brahmani, Gondvada, Chambhargonde]

Place names denoting flora of Maharashtra informs us about many categories of plant species. [Ambajai, Ambad, Amba, Ambe Kharvandi, Alegav, Karanjkhed, Karanjale, Kandalde, Khairala, Galnimba, Chichaudi, Jambudvip, Jambgav, Jambukhede, Jhadi, Takli, Nimbgav, Nimba, Pimpalgav, Pimpalwadi, Falethan, Fulambri, Fulsara, Babulgav, Belopur, Belaur, Bori, Miri, Miregav, Lakhpuri, Vadner, Vadval, etc.]

Various categories of the habitation and human settlements are known from the suffixes like Gram, Gav, Gavan, Khede, Pur, Vadi, Than, Ner, etc.

The place names with varying frequency which are recorded in Lilacharitra, shows their general nature or significance from a specific point of view. Place names with high frequency i.e. for more than eight in number recorded in Lilacharitra are: Riddhpur (30) Parmeshwarpur (38), Elapur or Verul (15), Katak i.e. Devgir (16), Jogeshwari (14), Dombegram (23), Tiyambak (08), Dwaravati i.e. Present Dwaruka (21), Nidhivas or present Nevase (14), Pratyesthan, Pratishthan or Pratisthan i.e. present Paithan (43), Balhegram present Bhalegaon (16), Belopur (21), Bhingar (09), Varanasi (15). It throws light on their significance during the period under review.

Certain place names throw light on various geographical factors like mountains, rivers, lakes, forests, etc.

Place Names denoting Geographical Factors

Sl. No.	Place Name	Modern Equipment	Taluka/District Nearby Area	Specification	References
1	Ermal	Ahirmal	Name of a hillock	Name of a hillock	LP[16]-488
2	Emuna	Yamuna/ Jamunaa	River Jamuna	River Jamuna	LP-515
3	Khikhind Parvat	Kishkindha Mountain		On the bank of River Tungabhadra	LP-36
4	Gomati			A river near Dwaraka	LP-3, 4, 15, 217
5	Johadi		Jhadimandal/ Maharashtra M.P. Border	The then dense forest area	LP-34, 74
6	Parvat	Salbardicha Dongar	Near Amravati	A mountain	LP-21, 22
7	Prayag	Allahabad/ Sangam	In U.P.	Confluence of Rivers Ganga and Jamuna	LP-249
8	Bharat Khand	Bharat/India		Collective name for Indian Subcontinent	LU[17]-159

Sl. No.	Place Name	Modern Equipment	Taluka/District Nearby Area	Specification	References
9	Bori	Bori	Ambad/ Aurangabad	A river bet. Ravasgav and Sadegav	LP-505
10	Meruvala	A lake of same name	Mahur/Nanded	Behind temple of Devdeveshwara	L0-2, LU-557
11	Vinjha	Vindhya Mountain	————	Vindhya Mountain ranges	LP-41
12	Vridnavan	Vrindavan	Near Mathura/U.P.		Sri. Ch. -37
13	Satrasing	Saptashringi	Near Vani/Nasik	A Seat of Goddess Saptashringi	LP-257, 258, 260 LU-557
14	Sahyadri/dra	A mountain	Near Mahur/Nanded		LP-1, 2, LU-60, 145, 146, 453
15	Himvant	Himalayas		Himalayan Mountain ranges	
16	Jambudvipa	Jambudvipa/ India			LU-159

Administrative Division Desh/Des/Rashtra/Vishay

Sl. No.	Place Name	Modern Equipment	Taluka / Nearby Area	District/Nearby Area	References
1	Andhrades	Part of Andhra Pradesh			LP-26, 551
2	Kanad Des	Karnataka			LU-607
3	Telang Des	Pathar Des	Plateau area round Ahmednagar	Ahmednagar	LP-31, 245, 300 LU-102, 133, 370, 440
4	Vivekdesh	Another name of Andhra Des			LP-36
5	Maharashtra	Present Maharashtra			LP-16, 463, LU-481, 607
6	Visay [Vishay]	Isvi	Nr. Mehkar	Buldana	LP-85, 88, 89, 145

Place Names recording places from outside the Present State of Maharashtra

Sl. No.	Place Name	Modern Equipment	Prsent State / Area	District / Nearby Area	References
1	Ujani	Ujjain	M.P.	Ujjain	LU-655
2	Original	Varangal	Varangal	Varangal	LP-29, 30, 31
3	Kaural		Modern Asan		LP-24, 16, 463
4	Kasi	Kashi/Benaras	U.P.	Benaras A Kshetra	LP-219
5	Gujarat	Gujarat	Gujarat	——	LP-17, 483, LU-490, 654
6	Jagannath Vadia	Jagannath Puri	Orissa	Puri	LU-401
7	Dakram	Draksharam	Andhra Pradesh		LP-198
8	Dwaravati	Dwaraka	Gujarat		LP-2, 5, 15 LU- 60, 133, 134
9	Prabhas	Prabhas Kshetra	A pilgrim centre	In Gujarat	LP-402, LU-436, 442
10	Vrindavan	Vrindavan	Near Mathura	In U.P.	Sr. Ch-37
11	Bharvas	Bharuch		In Gujarat	LP-17

Sl. No.	Place Name	Modern Equipment	Prsent State / Area	District/Nearby Area	References
12	Mathura	Mathura		In Gujarat	Sr. Ch^{18}-1, 04
13	Srimantpanchaka	Syamantapanchak	A Kshetra in Saurashtra	Gujarat	Sr.Ch-9, 17
14	Malkhand	Malkhand	A Kshetra in Saurashtra		LP-475
15	Mithala	Mithila	A capital of ancient Janapada of Videha		LU-331
16	Sorath	Saurashtra	Saurashtra region	Gujarat	LP-198

Place Names with Suffix *Grama*

Sl. No.	Place Name	Modern Equipment	Taluka / Nearby Area	District / Nearby Area	References
1	Amagram	Arangav	Ahmednagar	Ahmadnagar	LP-353, LU-275
2	Dombegram	Kamalpur	Srirampur	Ahmadnagar	LP-232, 292 LU-92, 124, 128
3	Bathegram	Bhlegav	Ambad	Ahmadnagar	LP-111, 181, 257 LU-11, 381, 546

Places Names with Suffix *Gavan*

Sl. No.	Place Name	Modern Equipment	Taluka / Nearby Area	District / Nearby Area	References
1	Akkalgavan	Anglegavan	Paithan	Aurangabad	LP-556
2	Khambgavan	Khamgav	Gevrai	Beed	LP-525
3	Gavan	Mandapur	Aurangabad	Aurangabad	LU-297
4	Tokegavan	Tokegav	Nevasa	Aurangabad	LU-303, 304
5	Saegavan	Saygav	Chalisgav	Jalgav	LP-379, 381

Places Names with Suffix *Ner*

Sl. No.	Place Name	Modern Equipment	Taluka / Nearby Area	District / Nearby Area	References
1	Ankolener	Akole	Ahmednagar	Ahmednagar	LU-277
2	Anjaner	Anjaneri	Nasik	Nasik	LP-256
3	Charner		Ahmednagar	Aurangabad	LP-435, 437
4	Parner	Parner	Ahmednagar	Ahmednagar	LU-285
5	Vadner	Badnera	Amaravati	Amaravati	LP-78, 80, 83, 381

Places Names with Suffix *Pur/Puri*

Sl. No.	Place Name	Modern Equipment	Taluka / Nearby Area	District / Nearby Area	References
1	Alajpur	Elichpur	Amaravati	Amaravati	LP-14, 20, 48
2	Riddhipur	Riddhpur	Morshi	Amaravati	LU-60
3	Ridhpur	Riddhpur	Morshi	Amaravati	LP-15, 20 LU-61, 197
4	Elapur	Veruḷ/Ellora	Aurangabad	Aurangabad	LP-57, 179, 181 LU-630
5	Kolhapur	Kolhapur City	Kolhapur	Kolhapur	LU-202, 607
6	Kaundinyapur	Kundinpur	Chandur	Amaravati	Sr. Ch. 11
7	Khavnapuri	Khanapuri	Jalna	Jalna	LP-485
8	Gangapur	Gangapur	Gangapur	Aurangabad	LP-371
9	Nandapur	Nandaur	Gevrai	Beed	LP-514, 516
10	Nagpur	Nagapur	Ahmednagar	Ahmednagar	LU-290

Sl. No.	Place Name	Modern Equipment	Taluka / Nearby Area	District / Nearby Area	References
11	Parmeshwarpur /Ridhpur	Riddhpur	Morshi	Amaravati	LP-20, 37, 39, 40 LU-17, 21, 61
12	Belopur	Belapur	Srirampur	Ahmednagar	LU-169, 584, 586
13	Belaur	Belaur	Morshi	Amaravati	LP-169, LU-62
14	Mahadeopur	Mahadevpur	Near Devgiri	Aurangabad	LU-191, 652
15	Matapur	Mahur	Kinvat	Nanded	LP-2, 134, 204 LU-133, 607
16	Sripur	Sirpur	Ambad	Aurangabad	LP-526, 530
17	Satyapur	Balhegram	Ambad	Aurangabad	LP-543
18	Singapur	Singnapur	Amaravati	Amaravati	LP-154
19	Hirnapuri	Hiradpuri	Paithan	Aurangabad	LP-554

Places Names with Suffix Da/De/Khed/Khede

Sl. No.	Place Name	Modern Equipment	Taluka / Nearby Area	District / Nearby Area	References
1	Itkhede	Vitkhede	Kannad	Aurangabad	LP-200, 299
2	Karanjkhed	Karanjkhed	Sillod	Aurangabad	LP-414, 438, 441, 452 LU-262
3	Kamkhed	Kambkhed	Aurangabad	Aurangabad	LP-302, LU-1
4	Jambukhede	Jamkhed	Jamkhed	Beed	LP-342
5	Takarkhed	Takarkhed	Amaravati	Amaravati	LP-171
6	Savkhede/ Sangavkhede	Savkhede	Vaijapur	Aurangabad	LU-11, 207
7	Matkhede	Mategav	Near Khultabad	Savarkhede	LP-200, 227, 228
8	Umbarde	Umbarde	Paithan	Aurangabad	LU-465
9	Kanarda/ Kanarde	Kannad	Kannad	Aurangabad	LP-378, 381
10	Kamad	Kannad	Kannad	Aurangabad	LP-370, 381 LU-303

Sl. No.	Place Name	Modern Equipment	Taluka / Nearby Area	District / Nearby Area	References
11	Kukde	Kolhe Kakde	Vadner	Amaravati	LP-78
12	Sanvitade	Sillod	Sillod	Aurangabad	LP-336, 341
13	Dabhadi	Dabhadi	Jalna	Jalna	LP-457
14	Nandid	Nanded	Anded	Nanded	LP-49, 65, 67
15	Deulwada	Deulwada	Nr. Chandurbazar	Amaravati	LP-20
16	Vathavda	Shukleshvar Vathavada	Amaravati	Amaravati	LP-173
17	Paturdi	Patur	Balapur	Akola	LP-86, 147
18	Bagdi	Bagdi	Aurangabad	Aurangabad	LU-297
19	Beed	Beed	Beed	Beed	LP-27, 294, 302, 326

Places Names with Suffix *Gav*

Sl. No.	Place Name	Modern Equipment	Taluka / Nearby Area	District / Nearby Area	References
1	Adgav	Adgav	Near Nasik	Nasik	LP-260-263
2	Apegav	Apegav	Ambad	Aurangabad	LP-531-550
3	Alegav	Alegav	Ner Patur	Ahmednagar	LP-87, 146
4	Kaulgav	Kalegav	Shevgav	Aurangabad	LP-58, 584, 592 LU-11, 75, 55
5	Khatigav	Hamrapur	Vaijapur	Ahmednagar	LP-289
6	Khandegav	Khandgav	Shevgav	Ahmednagar	LU-261
7	Ghogargav	Ghogargav	Nevasa	Aurangabad	LP-56 LU-93, 108
8	Tagdyache Ghogargav	Bazar Ghogargav	Vaijapur	Aurangabad	LP-231
9	Chapadgav	Chapadgav	Paithan	Aurangabad	LU-149
10	Javalgav	Ladache Javalav	Pathardi	Ahmednagar	LU-550, 551

Sl. No.	Place Name	Modern Equipment	Taluka / Nearby Area	District / Nearby Area	References
11	Jagalgav - Chaudhotryache	Chauryahattar Jalav	Paithan	Aurangabad	LU-334, 375
12	Jambgav	Jambgav	Parner	Ahmednagar	LU-289
13	Jambgav	Jambgav	Gangapur	Aurangabad	LU-296
14	Telegav	Tealegav	Morshi Near Riddhapur	Amaravati	LP-20
15	Telegav	Talegav	Gangapur	Aurangabad	LU-155
16	Thugav	Thugav	Amravati	Amaravati	LP-160
17	Deigav	Deigav near Dombegram	Gangapur	Aurangabad	LU-97, 99
18	Navgav	Naegavan	Paithan	Aurangabad	LP-560
19	Naegav	Naegavan	Kopargav	Ahmednagar	LP-280
20	Nandgav	Nandgav	Amravati	Amaravati	LP-15
21	Nimbgav	Nimbgav	Ambad	Aurangabad	LP-495

Sl. No.	Place Name	Modern Equipment	Taluka / Nearby Area	District / Nearby Area	References
22	Neurgav	Neurgav	Gangapur	Aurangabad	LU-298, 302
23	Paregav	Paregav-Jogeshwari	Beed	Beed	LU-271
24	Paregav	Paregav	Ahmednagar	Ahmednagar	
25	Paregav	Paregav-Kundal	Near Chaklamba	Beed	LU-573
26	Pimpalgav	Pimpalgav	Ahmednagar	Ahmednagar	LP-364
27	Pimpalgav	Pimpalgav-Renika	Bhokardhan	Aurangabad/Jalna	LP-425
28	Pimpalgav	Big-Pimpalgav	Gevraj	Beed	LP-524
29	Pimpalgav	Sashti Pimpalgav	Ambad	Aurangabad	LP-530
30	Babulgav	Babulgav	Paithan	Aurangabad	LP-574
31	Bhadegav	Bhadegav	Pachora	Jalgav	LP-388, 389, 402, 414
32	Bhalgav	Bhalgav	Nevase	Ahmednagar	LP-370, 382 LU-303
33	Bhugav	Bhogav	Parbhani	Parbhani	LP-503
34	Madh-Pimpalgav	Keli Pimpalgav	Ashti	Beed	LU-261, 262

Sl. No.	Place Name	Modern Equipment	Taluka / Nearby Area	District / Nearby Area	References
35	Maugav	Maygav	Paithan	Aurangabad	LP-567
36	Miregav	Maygav	Beed	Beed	LP-510, 512
37	Ranjangav	Ranjangav	Nevase	Ahmednagar	LU-255, 256
38	Ravasgav	Ramasgav	Ambad	Aurangabad	LP-34, 104, 238 LU-462
39	Rahatgav	Rahatgav	Paithan	Aurangabad	LP-140 LU-62, 65
40	Vanjargav	Vanjargav	Vaijapur	Aurangabad	LP-286
41	Volatgav	Volatgav	Vaijapur	Aurangabad	LU-575
42	Seugav	Shevgav	Paithan	Aurangabad	LU-465
43	Sadegav	Shevgav	Ambad	Aurangabad	LP-238, 302, 381
44	Suregav	Shevgav	Kopargav	Ahmednagar	LP-274
45	Suregav	Shevgav	Nevase	Ahmednagar	LU-302
46	Suregav	Bhikari Suregav	Submerged under Dam Water	Ahmednagar	LU-314. Submitted under Dam Water

Places Names with Suffix *Thane/Than/Sthan*

Sl. No.	Place Name	Modern Equipment	Taluka / Nearby Area	District / Nearby Area	References
1	Kadethan	Kadethan	Paithan	Aurangabad	LP-141
2	Kumkumthan	Kumkumthan	Kopargav	Ahmednagar	LP-277
3	Charthane	Charthane	Jintur	Parbhani	A^{19}.18
4	Thane	Present city Thane	Thane	Thane	LP-237
5	Nagamthan	Chandegav	Paithan	Aurangabad	LP-287
6	Pratishthan	Paithan	Paithan	Aurangabad	LP-207, 89
7	Pratisthan	Paithan	Paithan	Aurangabad	Total Frequency 47
8	Pratyasthan	Paithan	Paithan	Aurangabad	Total Frequency 47
9	Paithan	Paithan	Paithan	Aurangabad	Total Frequency 47
10	Falethan	Faltan	Faltan	Sastra	LP-2
11	Badathan	Bajathan	Vaijapur	Aurangabad	LU-88
12	Bhamathan	Bhamathan	Vaijapur	Aurangabad	LP-290 LU-100, 133, 153

Lilacharitra, informs us that maximum number of Place Names are without any Prefix or Suffix or the prefixes have been merged finely as it appears to be a simple place name.

Places Names without any Suffix

Sl. No.	Place Name	Modern Equipment	Taluka / Nearby Area	District / Nearby Area	References
1	Amardak/ Avandhe	Aundhe	Hingoli	Ahmednagar	LU-377
2	Avan	Avan	Near Chapadgav	Aurangabad	LU-292
3	Aanav	Aanve	Nr. Pimpalgav	Amaravati	LP-428
4	Aambjai	Aambjai	Achalpur	Beed	LP-81, 82
5	Ambad	Ambad	Ambad	Beed	LP-412
6	Amba [Chakla]	Chaklamba	Beed	Ambe Jogai	LU-558, 572 LU-575
7	Ambe	Ambe Jogai	Ambe Jogai	Ambe Jogai	LP-27
8	Ambe [Kharwandi]	Ambe Kharwandi	Ahmadnagar	Ahmadnagar	LU-574, 575
9	Asuti	Ashti	Amaravati	Amaravati	LP-172

Sl. No.	Place Name	Modern Equipment	Taluka / Nearby Area	District / Nearby Area	References
10	Asuti	Ashti	Ashti	Beed	LP-343, 344
11	Brahmani	Brahmani	Paithan	Aurangabad	LU-320, 524
12	Bhandra	Bhandra	Bhandara	Bhandara	LP-46, 47
13	Eni	Veni	Mehkar	Buldana	LP-100
14	Katak	Katak Devgiri	Nr. Daulatabad	Aurangabad	LP-179, 181
15	Gadyan	Gadana	Nr. Khultabad	Aurangabad	LP-178
16	Galnimba	Golnimb	Nevasa	Ahmednagar	LU-311, 313
17	Gauravavi	Gevraj	Gevraj	Beed	LP-522
18	Ghandari	Gandhari	Nr. Shahagad	Aurangabad	LP-528
19	Chandauri	Chandori	Nifad	Nasik	LP-257, 258
20	Chambhargonde	Chambargonde	Aurangabad	Aurangabad	LU-149
21	Chichaudi	Chichvandi	Ahmednagar	Ahmednagar	LU-265, 267
22	Jali	Jalicha Dev	Nr. Jafrabad	Aurangabad	LP-62

Sl. No.	Place Name	Modern Equipment	Taluka / Nearby Area	District / Nearby Area	References
23	Jeur	Jeur	Ahmednagar	Ahmednagar	LP-363
24	Jogeshwari	Jogeshwari	Paithan	Aurangabad	LP-40, 577, LU-II, 72
25	Dankram	Sukli-Dakram	Nr. Tiroda Station	Nagpur	LP-33
26	Tembhurni	Tembhurni	Nr. Jafrabad	Aurangabad	LP-467
27	Dodvihira	Dodhra	Chikhali	Baldana	LP-175, 176
28	Trimbak	Tryambakeshwar	Nasik	Nasik	LP-101, 105, 106
29	Dabhvihir	Debheri	Morshi	Amaravati	LP-38, 40
30	Deulane	Deulane	Shegav	Ahmednagar	LU-79
31	Nasik	Nasik City	Nasik	Nasik	LU-293
32	Panchavati	Panchavati	Nasik	Nasik	LP-247, 157
33	Mauda	Maude	Ramtek	Nagpur	LP-247, 157
34	Manglaur	Mangrul	Mangrul	Akola	LP-174

Sl. No.	Place Name	Modern Equipment	Taluka / Nearby Area	District / Nearby Area	References
35	Mahimba	Mahim - A Suburb of Mumbai	Mumbai	Mumbai Metropolitan	LP-237
36	Matrakavli/ Matrokoli	Matukuli	Ashti	Beed	LP-341 TO 343
37	Mana	Mana	A Railway Station	Akola	LP-173
38	Mansurul	Mansrul	Cikhali	Akola	LP-424
39	Mansurul	Mahandula	Gevraj	Beed	LU-571
40	Miraj	Miraj	Miraj	Sangli	LP-300
41	Mirde	Mirajgav	Jamkhed	Ahmednagar	LP-350, LU-272
42	Miri	Miri	Nevase	Ahmednagar	LU-256 TO 258
43	Nivas/Nidhivas	Nevase	Ahmednagar	Ahmednagar	LU-128, 129, 202
44	Ninba	Limbaganesh	Beed	Beed	LP-323
45	Parali Vaijnath	Parali Vaijnath	Ambejogai	Beed	LU-508, 523
46	Pachaur	Paschora	Pachora	Jalgav	LP-409

Sl. No.	Place Name	Modern Equipment	Taluka / Nearby Area	District / Nearby Area	References
47	Patvadhe	Patoda	Patoda	Beed	LP-324, 326
48	Padali	Padali	Jalna	Jalna	LP-326, 462 LU-441, 542
49	Puntambe	Puntambe	Kopargav	Ahmednagar	LP-278, 281
50	Puri	Padhari	Gevrai	Beed	LP-499
51	Raer	Raer	Biloli	Nanded	LP-64
52	Rajaur	Rajur	Bhokardhan	Aurangabad	LP-142
53	Ratanjan	Ratanjan	Nr. Vaki	Beed	LP-349
54	Ram	Ramtek	Ramtek	Nagpur	LP-19, 20 LU-21, 161
55	Ramdara	Ramdara	Beed	Beed	LP-337, 339, 342
56	Rama	Rama	Amravati	Amravati	LP-161
57	Lonar	Lonar	Mehkar	Buldana	LP-61, 99, 100, 415 LU-383

Sl. No.	Place Name	Modern Equipment	Taluka / Nearby Area	District / Nearby Area	References
58	Iasaur	Lasur	Vaijapur	Aurangabad	LP-200, 230
59	Loni	Kolyachi Loni	Parner	Ahmednagar	LU-288
60	Vasmati	Vasmat	Barbhani	Parbhani	LP-217
61	Vanki	Vanki-Rajur	Amravati	Amravati	LP-155, 159, 167
62	Vanki	Vanki-Vadji	Pachora	Jalgav	LP-388
63	Vanki	Vanki	Jamkhed	Ahmednagar	LU-270, 272
64	Vaguli	Vaguli	Chalisgav	Jalgav	LP-380, 381
65	Vamaur/ Vamauri	Vambhiri	Rahuri	Ahmednagar	LP-366, 367 LU-291
66	Vizuga	Vizuga	Paithan	Aurangabad	LP-556, 557 LU-11
67	Visei	Vishaye	Mehkar	Buldana	LP-85, 88, 89
68	Vevde	Yevde	Daryapur	Amravati	LP-381
69	Sanvachar	Sanvatsar	Kopargav	Ahmednagar	LP-276

Sl. No.	Place Name	Modern Equipment	Taluka / Nearby Area	District / Nearby Area	References
70	Sanvita	Sevta	Paithan	Aurangabad	LP-576, 579 LU-64
71	Saur	Saur	Nr. Chandurbazar	Amaravati	LP-162
72	Sakand	Sakat Sautade	Jamkhed	Ahmednagar	LP-335
73	Siur	Seur	Nr. Khultabad	Aurangabad	LP-200
74	Sinar	Sinnar	Sinnar	Nasik	LP-235, 257, LU-631
75	Sonari	Sonari	Kopargav	Ahmednagar	LP-275
76	Sonai	Sonai	Nevase	Ahmednagar	LP-309
77	Hatnaur	Hatnur	Chalisgav	Jalgav	LP-377
78	Sukiyane	Sukene	Niphad	Nasik	LP-264
79	Sekute	Sekute	Gevrai	Beed	LU-484, 570
80	Sendurjan	Sendurjan	Mehkar	Buldana	LP-43, 143, 175
81	Sere	Shara/Shree	Mehkar	Buldana	LP-100
82	Nuiphad	Niphad	Nipad	Nasik	LP-265, 266

Places Names with Suffix Wadi/Wada

Sl. No.	Place Name	Modern Equipment	Taluka / Nearby Area	District / Nearby Area	References
1	Dauwadi	Dauwadi	Paithan	Aurangabad	LP-204
2	Deulwada	Daulwada	Nr. Chandurbazar	Amaravati	LP-20
3	Gondwada	Probably Gondvana	Maharashtra - Chhattisgarh	Tribal, Forest Area	LP-41 LU-449

Places Names with Suffix Dev/Ishwar/Ishwari

Place names with contents Deva, Ishwar, Sura can be attributed to the deity. Panchaleshwar, Parmeshwarpur, Parali Vaijnath, Deulwada, Deulane, Devgiri.

Sl. No.	Place Name	Modern Equipment	Taluka / Nearby Area	District / Nearby Area	References
1	Changdev	Changadev	Edlabad	Jalgav	LP-415, 417, 418, 420
2	Savaldev	Savalde	Bhokardhan	Aurangabad	LU-420 to 422
3	Sangmeshwar	Sangmeshwar	Temple	Ahmednagar	
4	Panchaleshwar	Pachaleshwar	Gevrai	Beed	LP-26, 544 LU-68
5	Parmeshwarpur	Riddhpur	Morshi	Amaravati	LP-20, 37, 39 LU-17, 216
6	Jogeshwari	Temple	Shevgav	Ahmednagar	LU-544
7	Jogeshwari	Village Jogeshwari	Paithan	Aurangabad	LU-11, 66, 67, 68
8	Jogeshwari	Village Jogeshwari	Ashti	Beed	LU-271

Places Names with Suffix *La/Li/Le*

Sl. No.	Place Name	Modern Equipment	Taluka / Nearby Area	District / Nearby Area	References
1	Telveli	Talveli	Achalpur	Amaravati	LP-163
2	Vadvali	Vadoli	Paithan	Aurangabad	LP-571
3	Hivarali	Jalna	Jalna City	Jalna	LP-16, 45, 458 . . .
4	Karanjale	Karanjale	Ambad	Aurangabad	LP-472
5	Kachrale	Kachrewadi	Jalna	Jalna	LP-476
6	Khadkuli	Submerged under Dam Water	Paithan	Aurangabad	LP-44, 67 LU-1, 3, 10
7	Sarale	Sarale	Vaijapur	Aurangabad	LU-93, 95, 113, 149
8	Sirala	Sirala	Nr. Pusad / Amaravati	Amravati	LP-170
9	Sirala	Sherad	Ashti	Beed	LP-347
10	Khairala	Khairala	Achalpur	Nr. Amravati Chandurbazar	LP-164

Sl. No.	Place Name	Modern Equipment	Taluka / Nearby Area	District / Nearby Area	References
11	Jali	Jalicha Dev	Nr. Jafrad bad	Aurangabad	LP-62
12	Takli	Takli	Nevasa	Ahmednagar	LU-214
13	Barshi-Takli	Barshi Takli	Akola	Akola	LP-148
14	Dombule	Ambad	Ambad	Aurangabad	LP-529
15	Pali	Pali	Beed	Beed	LP-321

Places Names with Suffix *Ni*

Sl. No.	Place Name	Modern Equipment	Taluka / Nearby Area	District / Nearby Area	References
1	Hinguni	Hingni	Vaijapur	Aurangabad	LP-282, 283
2	Sendurni	Sendurni Station	Jamner	Jalgav	LP-41, 413, 414, 416
3	Anjani	Anjani Budruk	Mehkar	Buldana	LP-90, 91
4	Eni	Veni	Mehkar	Buldana	LP-100
5	Tembhurni	Tembhurni	Nr. Jafrabad	Aurangabad	LP-467

Places Names with Prefix and Suffix or only Prefix/Suffix

Sl. No.	Place Name	Modern Equipment	Taluka / Nearby Area	District / Nearby Area	References
1	Madh Pimpalav	Keli Pimpalgav	Ashti	Beed	LU-261, 262
2	Dhamne Maure	Dhamne Maure	Morshi	Amravati	LP-15
3	Parali Vaijnath	Parali Vaijnath	Ambajogai	Beed	LU-508, 523

Places Names signifying Holy religious Places from within and outside Maharashtra

Sl. No.	Place Name	Modern Equipment	Taluka / Nearby Area	District / Nearby Area	References
1	Jagannath Vadia	Jagannath Temple	Orissa		LU-401
2	Bhalika Tirth	Malkhed	A Tirthkshetra in Saurashtra	Gujatat	LP-475
3	Matapur	Mahur	Kinvat	Nanded	LP-2, 134, 204
4	Radhpur	Riddhpur	Morshi	Amravati	LP-15, 20, 38, 39 LU-61, 197, 323
5	Vrindavan	Vrindavan	Nr. Mathura	U.P.	Sr. Ch. 37

Sl. No.	Place Name	Modern Equipment	Taluka / Nearby Area	District / Nearby Area	References
6	Sangmeshwar	Sangameshwar	A Temple at Nevase	Ahmednagar	LP-587, 590, 591
7	Sorathi Somnath	Somnath Temple	Village and Temple	Saurashtra	LP-198
8	Ujani	Ujjain	M.P.	M.P.	LU-655
9	Jagannath Wadia	Puri Jagannath	Orissa	Orissa	LU-401
10	Dwaravati	Dwaraka	Gujarat	Coastal Gujarat	LP-2, 5, 15, 217 LU-60, 133, 134
11	Parmeshwarpur	Riddhpur	Morshi	Amravati	LP-20, 37, 39, etc.
12	Parali Vaijnath	Parali Vaijnath	Ambejogai	Beed	LU-508, 523
13	Papvinashan	Papvinashan Nr. Village Dongargan	A seat of Sri Chakradhara	Ahmadnagar	LP-263 to 265
14	Prabhas	Prabhas	A sacred place near Dwaraka	Gujarat	LP-402, LU-436, 442

Sl. No.	Place Name	Modern Equipment	Taluka / Nearby Area	District / Nearby Area	References
15	Prayag	Allahabad	Confluence of holi rivers Ganga and Jamuna	U.P.	LU-417
16	Badrikashram	Badrinath	Uttaranchal	Badrinath Temple	LU-442
17	Mallikarjun	Mallikarjun Temple	Sri Shailya Mountains	Andhra Prtadesh	LU-417
18	Vidyaneshwar	Vijñaneshwar temple	At Apegav	Aurangabad	LP-23, 532
19	Srimantpanchak	Syamantpanchak	A holi Place in Saurashtra		Sr. Ch. 9, 17
20	Mandavan	Mandavgan	Sringonde	Ahmednagar	LP-352, LU-273
21	Jogeshwari	Jogeswari temple	Shevgav	Ahmednagar	LU-544
22	Triyambak	Trimbakeshwar Temple	Nasik	Nasik	LP-247, 257
23	Panchavati	Associated with Srirama	Nasik	Nasik	LP-247, 257

Places Names after Water

Sl. No.	Place Name	Modern Equipment	Taluka / Nearby Area	District / Nearby Area	References
1	Dodvihira	Dodhra	Chikhli	Bauldana	LP-175, 176
2	Dabhvihir	Dabheri	Morshi	Amravati	LP-38, 39, 40 LU-287
3	Narayandoh	Narayandoh	Ahmednagar	Ahmednagar	LU-275
4	Sitalodak	Parner	Parner	Ahmednagar	LU-281

Places Names denoting the term Van [Forest in general] and prefixes attached to that shows specification. The name contents like Tapovan are seen that make existence of penance groves and hermitages. The prefix Velu denotes a bamboo forest.

Sl. No.	Place Name	Modern Equipment	Taluka / Nearby Area	District / Nearby Area	References
1	Tapovan	Tapovan penance groves	Bhokardan	Jalna	LP-423, 424
2	Tapovan	Tapovan penance groves	Vaijapur	Aurangabad	LP-288
3	Tapovan	Tapovan penance groves	Ambad	Aurangabad	LP-492
4	Veluvan	Elvan Cane Forest	Akola	Akola	LP-149
5	Vrindavam	Vrindavan A holi Place	Near Mathura	U.P.	Sr. Ch. 37

An important feature of the medieval Indian literature is that regional grouping of literature is on the basis of ethnic affinity or geographical proximity or through mutual give and take to be found in medieval literature on substantial level. Lilacharitra proves the fact.

Thus Lilacharitra records deeds and travels of a wandering mendicant viz. Chakradhara. The place names recorded in this work have provided a vast data of geographical factors such as the mountains, rivers, flora, cities and villages, administrative and territorial divisions. One may get information about the cultural milieu of Maharashtra during this period. Lilacharitra has a great potential as a source for the toponomastic research. There is much scope for further researches in the field and researchers on historical geography of Maharashtra may explore this work as a source material.

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11. Kolte, V.B. *op.cit.*, Introduction.
12. Pawar, G.M, *op.cit.* pp. 347-48.
13. First part *Ekank* is related to events dealing with Chakradhara's lonely wandering.
14. Second part *Purvardh* begins with Chakradhara comes out from his lonliness, goes to Paithan, choses Baisa as his disciple and starts propagating the principles of the new sect.
15. The third part *Uttarārdh* covers period from his meeting with Nagdevacharya till his end.
16. *Lilacharitra Purvardha* (LP)
17. *Lilacharitra Uttarardha* (LU)
18. *Srikrishna Charitra:* Sr. Ch. (Dwaravatichya Lila, included in *Lilacharitra Purvardha*).
19. A is known as *Adnyat Lila* (unknown Lila), See Kolte, op. cit., Introduction, pp. 85-86.

UNDERSTANDING THE ENVIRONMENTAL CONDITIONS OF KAMREJ ON THE RIVER TAPI IN SURAT, GUJARAT

Krishnendu Ray

Prelude

We have innumerable early Indian (up to 1300 CE) archaeological findings from different sites like Bagor (Bhilwara, Rajasthan), Mehrgarh (Kachi, Baluchistan), Mohenjodaro, Harappa,[1] Sirpur,[2] Rajim,[3] Bāṇgarh, Tilpi, Dosā and many other sites in the Indian subcontinent. We have scholarly insights[4] into historical events centering round the territorial kingdoms *(mahājanapadas)* like Kāśī, Kosala, Magadha etc, the centres of pilgrimage *(tīrtha)* like Gaya,[5] etc, market centres *(maṇḍapikā)*,[6] religious structures like Khajuraho temples[7] in north India and Rājarājeśvara temple[8] in the south and several others. All these point out the fact that humans have planned, managed and caused changes in geographical spaces in order to keep the visible or invisible signs/marks of their presence as physical beings and also as members of societies in the world. A geographical space physically describes a piece of land. Historically, it appears that in order to fulfil their needs, particularly biological ones for food, water and shelter and aspirations humans have looked at and listened to others, exchanged their ideas and thoughts with others, lived and worked in a particular geographical space. Thus, they have organized the space so as to provide access to habitation, streets, buildings both secular like health care one as, for example, reported from the Sirpur excavation[9] and religious like temples, etc. They have involved themselves into 'relationships and interactions'[10] in the social sphere and accordingly organised and transformed a particular geographical space into a place for the sake of their settlement. They have also endowed the places of their use or settlement with their values, feelings and emotions which have inspired them to make their places culturally leviable through years.

Historical Context of Studying a Place

Therefore, if we are to understand the activities of the humans of the historical past living in a particular territory or place for a span of time, we have also to understand historically the process of how they made the place. Therefore it is necessary to locate and identify the place they used or inhabited. At this point we have valuable insights from scholars like Alexander Cunningham,[11] H.C. Raychaudhuri,[12] N.L. Dey,[13] to mention a few, about the location and identification of place names[14] in early India and also human settlements and their relationship with the physical geography of a country. Thus we have come to know about Āryāvarta, Pāṭaliputra, Kānykubja, Ākarāvantī, and many others. We are also familiar with certain other types of places like Bhṛigukachcha, Sandan, Saịmūr, Muyiripaṭṭaṇam, Vishākhapaṭṭaṇam, Tāmralipta and Devaparvata, etc. These are well known places famous as ports of early Indian historical importance. In this context of early Indian historical places we like to propose Kamrej as a place on the left bank of the river Tapi in Surat in Gujarat.

Historiographical Relevance

As said above, the location and identification of a geographical place constitute an important part of studying a place name in early Indian historical reconstructions.

Kamrej is no exception to this. In early historic times it was known as Cammoni as mentioned in the *Periplus of the Erythraean Sea*.[15] Archaeologically, the place has been identified with the present day Kamrej (72° Long. East, 22° Lat. South) on the left bank of the river Tapi in Surat. Artifactual evidences like pots, Red Ware bowl, Red Polished Ware pieces from Kamrej[16] provide significant indications towards the fact that the human activities in the past transformed the concerned geographical space into the place of their settlement which the Periplus had noted as Cammoni. In order to support their settlement they must have maintained connection with others. We are told that Kamrej played a role in the Indian Ocean trade.[17] Apart from this, scholarly studies on Kamrej as a place name hardly come to our notice.

But the archaeological clues from Kamrej may lead us to think about how humans exchanged their thoughts and ideas or emotions through their language, how they prepared their food, how they built up their habitats, how they perceived their surrounding conditions, what their folklore was, if any, how they developed their cultures and so on. Thus the place name of Cammoni or Kamrej involves interdisciplinary sustained researches for understanding it as a place of historical importance. We have some artefacts from the excavations at Kamrej in 2003. For the time being we will be confined to these artefacts. We learn from McClung Fleming that the artefacts made and used by humans basically express their ability or skill for building their culture.[18] Therefore if we are to study the environment in which they have lived and interacted with, we may study their artefacts. In tune with Eric Katz it may be said that the artefacts were manufactured or prepared and designed or modified in order to satisfy the human needs/purposes and intentions and therefore considered as tools which enabled humans to achieve their tasks or to better their lives. This brings us close to the fact that humans are part and parcel of Nature and therefore require a friendly environment to survive.[19]

The Objective of the Present Essay

Hence the aim of the present article is to make an attempt towards an understanding of the environmental conditions of Kamrej which the people of the past had chosen as a river side place.

Discussion

Naturally, a brief idea about the environment may be in order. The environment means the surrounding conditions or the material world relating to barriers like mountains, deserts, rivers/seas, soil, air, cyclones, heat waves, inorganic elements like metals and minerals, organic elements like trees and plants, etc which, without humans, constitute Nature. Nature, although not static, has provided resources to sustain human life and humans have influenced Nature by utilizing the natural resources by their creative activities.[20] Now, what humans do[21] in Nature is called their culture. It therefore appears that the environment combines both Nature and humans' creations relating to agriculture, shelters, industrial arts such as the making of pottery, the use of metals, religious beliefs, customs, etc. Now, historically as seen above, humans have changed or used the natural conditions around them in order to suit the purposes of their lives through ages. This brings us close to the objective under discussion. From what we have told in the beginning it appears that people did things at Kamrej. This connects us to the antiquities unearthed at Kamrej. It is reported that the stone plaque showing Vishnu (KMJ, Trench A1/1) and a female deity (KMJ, Trench A1/1) were found at Kamrej.[22] This may lead one to assume that the people might have resorted to the worship of the deities in order to avoid uncertainties/dangers and ensure their success in worldly activities at Kamrej. A few stone and terracotta human figures from Kamrej (KMJ 1, Trench A1/1) may be considered as significant clues to the possible association of people with the place of Kamrej.[23] Therefore we come to their cultural activities at Kamrej. The cultural activities included the making of semi-precious stone and terracotta beads as attested by the excavated beads from Kamrej (Trenches A1/1, A1/2, figs. 5.4, 6-9).[24] These artefacts testify that a group of people were skilled in exploiting the natural resources of soil and stone. Because of the geographical location of Kamrej near the marine water it became easy for the people of the place to get shells with which they produced bangles including designed ones as found from the excavations (Trench Al/2, fig. 6.1, 2, 3 and 5).[25] We have a terracotta toy wheel having spokes from Kamrej (Trench Al/2, fig. 2.17).[26] The toy wheel with spokes may be indicative of the idea of the people about the use of the wheeled conveyance for transportation of their goods. Our attention is also drawn to the making of iron objects including nails unearthed at Kamrej (Trench Al/1, A1/2).[27] Geologically, we are told that in the hoary past the Deccan Trap rocks containing pyroxene, iron-ore also covered the region in focus.[28] In this connection, it is interesting to note that the site of

Dhatva near Kamrej has been excavated and it has been found that the iron-using people occupied the place for centuries from about the 5th century BCE to about the 3rd century CE. It has been reported that people at Dhatva produced, among other things, nails[29] also and it is to be noted that the nails have also been found from the Kamrej excavations.[30] It has been suggested that Kamrej might have some relation with Dhatva. This takes us to the Periplus according to whom[31] India exported iron and steel from Ariaca. Ariaca is suggested to have represented the 'district of Ariaca.' The 'district of Ariaca' is said to have been close to the coastal tracts of the rivers Mahi, Narmada and Tapi.[32] In other words, there might have been a road between Dhatva and Kamrej. The road might have been used in transporting iron objects from Dhatva to Kamrej.[33] It is not difficult to understand that the local people successfully utilized the natural metal wealth by using the place of Kamrej as a gateway to the world of maritime trade.

Besides, the Kamrej people are also known to have used the soil for agrarian production. We are provided with the information about the charred remains of rice grains and paddy husk found from the excavations at Kamrej (figs. 2 and 3).[34] The dehusked rice grains have also been found from Kamrej (fig. 4).[35] It is said that the rice was meant for domestic use. We are told that the materials belonged to the early Christian era. In the contemporary period rice (the rice measures: 4.5 x 2 x 1.5 mm. 5.5 x 2.5 x 1.5 mm) is also reported from excavations at Ter[36] (ancient Tagara) which was connected, according to the Periplus, via Paithan (Paethana) by road to Barlygaza (Broach). Goods from Tagara are reported to have reached by tract to Broach.[37] Now, if we keep in mind the context of Tagara's such commercial connection with Barygaza, then the occurrence of rice grains or its production/consumption by the people at Kamrej is attested. Interestingly, we are informed of the fact that rice as a storage produce was preserved as found at Kamrej (figs. 4 and 5). This may be indicative of endeavouring with environmental resources to support the rice population at Kamrej.[38]

In the context of the objects and grains as noted above we like to propose that the people of the place under discussion also resorted to structural activities as traced at Kamrej. A kiln has been found (Tr. Al/1). In the kiln terracotta beads, shell pieces etc have been found.[39] A few brick structures in the Cliff mound (fig 4) at Kamrej have also been reported. At this point we are told that the Cliff section brick structure (brick size 46 cm length, 24 cm breath, 6 cm thickness) and those facing the river Tapi might have served as wharfs and storage of food grains and cotton (c. CE 1-2 cent) (pl. II, B, A). This may be supported by the Periplus from whom we come to know about the export of rice and Indian cotton cloth from Barygaza.[40] Therefore, it appears that the people of Kamrej utilized the natural conditions around them and created economic opportunities in order to support them and thus made the place of Kamrej meaningful not only to themselves, but also to others.

Observations

Now, we may close our discussion with a few observations. The geographical location of the physical space, later named Kamrej, was naturally advantageous from the viewpoint of communication with other geographical spaces. The riverine and road communications and natural resources of the geographical space in question might have helped the people to produce both agrarian and non-agrarian products like visible artefacts found. In connection with these things they might have also built up brick structures at Kamrej. All these environmental things constituted the material setting of the physical space under review. The natural setting made the geographical place useful one which attracted human activities. These activities led the people of the past to adapt to their surrounding natural environment from which they got their various resources[41] required to live. Thus, as the people environmentally perceived the place of Kamrej, so also it looked.

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STUDY OF SOME PLACE NAMES OF COASTAL KARNATAKA

P.N. Narasimha Murthy

Study of Place Names has acquired great momentum in recent years. People have realized the importance of this discipline for it helps them to know the essence of their culture. It is a known fact that Place-Names are the products of various factors such as geological, geographical, flora and fauna, social, political etc. An attempt is made here to study a few place names of coastal Karnataka.

Basarūru

Traditionally it is believed that the place (in Kundāpura taluk, Uḍupi District) got this name after a king by name Vasu Chakravarti who is supposed to be the creator of this place. But, the history of this place is yet to prove the existence of this king. The earliest reference to this place is obtained from the writings of Pliny who calls this place 'Bārce'. Dr. B.A. Saletore has identified this place with Basarūr (Basarūru). The Portuguese called it 'Bārcelōre'. Basarūru was an important 'Port Town' during the medieval period. Duarte Barbosa mentions that many ships came to Basarūr from distant places like Ormuz, Aden and Zaheer of West Asia besides Malabar on the West Coast of India. During Pliny's time (1st century A.D.) also this place had attained commercial importance. But this information do not help us know about the origin of this place name.

The village Basarūru is situated on the southern bank of the river Vārāhi, a few kms. away from the Arabian Sea. The land here is gradually elevated towards north and east. Very close to it are the dropping hill ranges of the Western Ghats (the Sahyadri Mountains) with thick evergreen forest. In the past the region was getting a very heavy rain fall and the Vārāhi was full of fresh water during most part of the year. The close proximity to the Sea and the heavy and long monsoon periods have their impact on the place. This provides us a clue to know about the origin of the place name.

In Kannada 'vasar' and 'vasaru' mean ooze, continuous flow of water. Basarūru had this naturally. As a result the people here must have named it 'vasarūru'. This in course of time must have given place to 'Basarūru'. This name must have come into vogue even before the time of Pliny.

Kundāpura

This is the head quarters of the taluk of the same name. This town is situated on the sea shore and is very close to the ancient port town of Basarūru.

Tradition provides us two possibilities for naming this place. Kundavarma, an Āḷupa king established this town, hence the name after him. The second belief is that this king constructed a temple dedicated to Śiva and named it Kundēśvara and the place got its name after this temple.

The Kundēśvara temple of this place belongs to the 8th century A.D. Thus, history is not corroborating with tradition. Kundāpura was very famous for its jasmine cultivation. The jasmine was called kunda-mallige. The cultivation of this flower is there even to-day. Kunda in Kannada also means 'a heap of sand'. The river banks and the sea shore must have caused this. Any one of these must have caused the name Kundapura.

Ādyapāḍi

Very near the Mangalore Air Port there is the village Ādyapāḍi. The suffix 'pāḍi' means 'hāḍi'. What then may be the meaning of this place? One may feel that this as ādi+ya=Ādya meaning first, beginning, commencement and if taken to mean time, ancient. But a visit to this place baffles our calculations. At the southern end of the run-way of the air-port we have to claim down a steep hill to reach this place, no doubt surrounded by a lush green forest and it is one the northern banks of the Gurupura river. If the topography of the place is examined we find the place becoming aḍiya-pāḍi meaning 'forest at the bottom' and hence the place name 'Āḍiya-pāḍi'. An inscription of the 15th century found in the *prākāra* of a temple here calls the place Āḍiya-pāḍi. Probably, centuries after, it has become Ādyapāḍi.

Agalpāḍi

Another example for the place name ending with the suffix 'pāḍi', is Agalpāḍi (Kasargod Taluk). This place name may generally mean agal=pāḍi viz., a broad forest (area). But this never sounds to be correct. This place is surrounded by hills. If we gaze at this from any top point here, we find it to be in the form of a big bowl. In Tulu language agel, agelu mean a bowl. The original settlers of this place have aptly named this place 'Agel-pāḍi', after judging from its topography. This in course of time is corrupted to 'Agalpāḍi'.

Kanne-pāḍi

This is another village (in Kasargod Taluk) ending with the suffix 'pāḍi'. This place is also surrounded by hills. Given to a fertile brain Kannepāḍi may mean Kanne=kanye=maiden, pāḍi=forest. But there was no maiden suitable enough to provide a name for this place. Till recently the slopes of this place were full of trees called Kannapitti in Tulu and Kannampitti in Malayalam. This, lush green trees were known for their milky white juice. The leaves of which were extensively used in the cultivation of cucumber. This we find till recent years Kannapitti (Kannampitti) trees had become a speciality of this place. Hence, the name Kannapāḍi to this place which, in recent times, has become Kannepāḍi. Thus we find the flora of the place causing the name of the place.

Eṇṇe-hoḷe

There are several hydronyms also in coastal Karnataka. The numerous rivers, rivulets, streams and the natural drains that take their birth on the ranges of the Western Ghats flow west wards and they have caused these names. Eḍatore, Sītanadi, Gōlihoḷe, Hebri, Andār, Tōdār, Mijār, etc., are, but a few examples, to mention here. Though seem to be very easy to understand, certain hydronyms do not reveal their correct meaning. They lead to the wrong understanding of the meaning. In this connection the place name Eṇṇe-hoḷe may be referred to here.

Local people not knowing the reason for this name have knitted a story for the origin of this name. In ancient times there was no bridge to across the river hence they had to use various devices to cross. When the water level was very low they even crossed by foot. At one such time as this, one merchant caravan carrying oil was crossing the river. Due to some mishap the oil spilled into the river completely. From that day onwards the river came to be called Eṇṇe-hoḷe and the spot where the mishap occurred also came to be called by the same name Eṇṇe-hoḷe.

The story is no doubt an anecdote to listen and get amused. But the real reason is different. If we move along the course of the stream a little away up the upstream one another stream joins this river. This has made the river to flow throughout the year. Keeping this in view we have to try to examine the cause for this place name.

In Kannada the word 'eṇe' means situated parallel, two, to embrace, to join, together etc. It is mentioned above in the upstream at one point two streams join together and afterwards they flow as one river. Before joining, the two streams flow to some distance parallel to each other. This parallel flow of streams before joining together has caused the name eṇe=hoḷe. In course of time this name has become corrupted and obtained the present form 'Eṇṇe-hoḷe' allowing people with sufficient scope for creating legends about the place name.

Politico-religious names

There are a few places in this region which have obtained their names and have become famous because of the politico-religious influences. Two places Gañjimaṭha and Gurupura, may be cited as examples here.

Gañjimaṭha is situated above the hill overlooking a beautiful valley. Gurupura is located very close to this place and down below the hill and on the banks of the river called after the place Gurupura. These two places came into existence during the period of the Keladi rulers. The rulers established a Vīraśaiva maṭha at both the places and a Vīraśaiva Swamiji was installed in the maṭha established down below the hill. As a result the place where the Swamiji (Guru) lived came to be called 'Guru-Pura' and the river that flowed here also got the name and called 'Gurupura-hoḷe'. The maṭha established above the hill was in a strategic place. In controlled the caravan route that connected the Ghāt route with Mangalore by road. It became a camping ground for numerous people. The maṭha in order to help the poor and the needy, established a feeding house (choultry) and began to feed people with rice porridge known as 'gañji' in

Kannada. But this act the maṭha became very famous and began to be. identified by the people with the name Gaṅji=maṭha. As a result the place got the name 'Gaṅji=maṭha'. These two being places of strategic importance, provided scope for the development of new townships. Gurupura on the banks of the river down below the hill and Gaṅji=maṭha, above the hill are now very fast developing villages in Mangalore Taluk. They are located along the Mangalore-Karkala Main road.

Finally, I wish to conclude this study by resting near a hand-post. When the Mangalore air-port was constructed near Bajpe, a hand-post signal was installed on the Mangalore-Karkala main road (to the north of Gaṅji-maṭha) to indicate the deviation road to the air-port. It is strange but true that this hand-post has given name for this place. In Kannada hand-post means 'Kai' (hand) and 'kamba' (post = 'Kai-kamba'. To-day the place is known by the name kai-kamba. Since a decade or so two buildings, shops and houses have come up along the main-road and the deviation road. It has now become a bustling market place. The hand-post = kai-kamba is not there but the name exists.

Excepting the suffix 'Pāḍi' there is nothing common in these names. Hence, each name has become an item of interest and importance.

THE PLACE NAMES OF MARIYAMMANAHALLI REGION : CULTURAL STUDY

Ramesh Nayak

Mariyammannahalli is located in Karnataka State, Bellari district, Hospet taluq. It is one of the important Hobalis. It is attached to NH-13 (Puna-Bangalore). It is 25 kms away from the world heritage site, Hampi. It comes under the peripheral region of ancient capital city of Vijayanagar of Hampi.

Mariyammanahalli hobli consists of 15 surrounding villages, which have their own cultural and historical importance. These villages, probably, formed during the period of Vijayanagar regime, except few that have come into existence during 19th century, according to evidences. But none of them is formed before 14th century. This perception is more apt to this study. To study, such villages of historical importance, with the background of names of the places as research objects.

To prove the vitality of the names of the places, we have searched the secondary sources such as inscription information, legend and Puranas. Besides, the study of place name pattern is also applied to linguistic classification and etymological classification. All these aspects lead to a fruitful study.

Let us look at each village and its details.

1. Timmalapura

Probably this village is the oldest among the Mariyammanahalli hobli villages.

Six inscriptions of this village are published. All these inscriptions are engraved during the Vijayanagar period. In these inscriptions, this village is mentioned as Timmapura Agrahara, which has come from Timmarasa name. Timmarasa was the father of noted chief Baikar Ramappa. Ramappa built this village as a tribute to his father.

The name can be dissected as Timmappa Nayaka + Pura > Timmanapura > Timmapura > Timmalapura.

This dissection can be seen as a cultural classification.

Legendary : It is believed to be Pampadevi's parent village.

2. Chilakanatti

Three inscriptions are found in this village. Baikar Ramappa conducted public welfare activities to bless his daughter. Lakshmi Devi is also laid down here.

Legendary: Chilaka means parrot in Telugu. This comes under the natural classification.

Cultural classification: Chilaka + Nayaka + hatti > Chilakanyakanahatti > Chilakanatti.

Legendary: Hampi happened to be the bed room of Lord Śiva and Parvati, and his village was the latch of the bed room.

3. Haronahalli

Two inscriptions are found in this village. Ramappa built a tank called Anksamudra for the blessings of his aunt. Probably, an agrahara was built here, where Brahmanas were dwelling in.

Locally, Brahmana is Haruva, the place of Haruvas is Haronahalli. This is seen as cultural classification.

4. Nagalapura

It is also known as Garagnagpura. In this case, we are not sure of the meaning the word 'garag'. Probably, 'garag' is a tree or plant.

A local chief called Nagappa built a well in this village. Therefore, there is a chance of deriving the word from his name.

5. Telagubalu

Legends: As Telugu speakers are dominant in number, the village might have got this name. But inscription says *ramamantrikriti tapasathissadarmini telaguma gangeva dugdambade.*

In this way, the following village names, Danayakanakere, Danapura, Dalebasapura, Nandibandi, Gollarahalli, Ayyanahalli, Vyasana kere, Byalakundi and Mariyammanahalli, are classified and studied under the linguistic and cultural dimensions.

Conclusion

Most of the villages names end with suffixes *'halli'* and *'hatti'* Generally, *hatti* was the place of Golla and Nayaka or Valmiki tribe.

KANNAMBADI - THE DERIVATION OF PLACE NAME

S.M. Dhanaraj

On the bank of the river Kaveri near Mandya District, Pandavapura Taluk, there was a place called Kannambadi, near the place Kannambadi dam (Krishnarajasagara) built across the river Kaveri, after that the people who settled their, left the place and it was renamed as Hosakannambadi. Krishnarajasagara is called as Kannambadi Katte.

The old Kannambadi was the base for historical, spiritual and cultural activities. There is a proof that Kannambadi was under the rule of Ganga's until Wodeyars of Mysore. During the period of Bijjayya administrator inscription of 950 A.C. the word 'Kannambadi'[1] was found in ancient from of Ganga rule. After that inscription Kannambadi had different names such as Kannambadi (A.C. 1118),[2] Kanambadi (A.C. 1119),[3] Kannambadi (1722)[4] and Kannambadi (A.C. 1741).[5]

The different versions regarding the derivation of the word Kannambadi are as follows:

According to Samba Joshi the word 'Kannabadi' was derived on the basis of race.

In the word Kannambadi, Kanna denotes the Kannaru community the pioneer name, who came first to prove this. There are so many places in the name of Kanna, eg. Kannambadi. The last word *badi* also called *pāḍi (vāḍi)* means place. Really *pāḍi* means *paṭṭi-haṭṭi turukarara ūru* (cowherd) Govala *bīḍu.* Even for *haṭṭi* there is a various that the original people are *haṭṭikāraru - teru* (=cow) mean raring cow. It was their major job. So Kanna(m)padi means village of the *kanaru.* Therefore the Kannampadi becames Kannara *ūru.* Sometime it was also called as Kannampadi.[6]

According to Shamba Joshi's opinion Kanna(m)padi was the original word and later it became Kannambadi in the colloquial sunk. Kannaru community from the the word Kannambadi was derived. But they haven't proved that this Kannaru race had settled in this particular place.

1. B.L. Rice in his 'Mysore Gazetteer' has not discussed about the place name Kannambadi.[7]

2. C. Hayavadana Rao in his Mysore Gazetteer states that the temple is called Kaṇṇēśavara found mentioned in an inscription dated A.D. 1114. Reference is made in another inscription of A.D. 1118 to a grant made to the temple built by Kaṇṇara i.e. Rāshtrakūṭa king Kṛishṇa. There is a ground for supposing that this may be the Kaṇṇēśvara temple mentioned in the Kadaba plates (Gubbi 61) of A.D. 812, it was built by the Rāshṭrakūṭa king Kaṇṇara or Kṛishṇa I (A.D. 757-763).[8]

According to Mandya Taluk Gazetteer Kaṇṇambāḍi was called as Kanvapurikshētra in an inscription dated 1818 and 1859. According to the inscription of Kanneśvara, for the temple Kaṇṇvēśwara had different names like Kannagoṇḍēśvara. Mahādēva, Kaṇṇikēśvara. Scholar's opine that the temple was built by Rāshṭrakūṭa king Kannara and there is a ground to suppose that this was given as a gift by Kṛishṇa I, according to copper-plate inscription (A.D. 757-763).[9]

During this period Kṛishṇa III was not ruling can not be accepted.

The inscription of Hoysaḷa king Vishṇuvardhana dated 1118 refers to *Kannambāḍiya mahādēvargge kannaradēva koṭṭu* . . .

It clearly tells that there is no relation between the name Kannaradēva and Kannagoṇḍēśvara.

The history proves that Kannagoṇḍēśvara temple was ancient than king Kannara I. This inscription finds an authentic proof to say Kannagoṇḍēśvara temple and Kannambadi place are ancient than Kannara.

Therefore Kannara-oḍeya has become Kannēśvara. This may also be the title of Kannaradeva.

Ha.Ka. Rajegowda says that in the 8th century Abhimaniganga Kannegowda had built a place and named its of for him as Kannegowḍanavāḍi.[10]

In Gaṅga dynasty there is no such king named Kannegowda, nor is it mentioned about the word Kannegowḍanavāḍi.

Notes and References

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2. *Ibid.,* 41, p. 130
3. *Ibid.,* 35, p. 127
4. *Ibid.,* 39, p. 129
5. *Ep. Carn.,* Vol. 5, p. 123.
6. Mallepuram G. Venkatesh (Ed.), *Sambajosi Work,* Vol. 2, pp. 65-66.
7. Lewis Rice B., 2001, *Mysore Gazetter,* New Delhi.
8. Hayavadana Rao C., *Mysore Gazetteer,* p. 690.
9. *Mandya Zilla Gazetteer,* p. 912.
10. Rajegowda Ha.Ka. (Ed.), *Siriyodalu,* p. 21.
11. *Kannada Sahitya Parishattina Kannada Nighantu,* p. 1454.

THE SUFFIXES KEṞE AND SAMUDRA IN HASSAN TALUK INSCRIPTIONS

D.M. Nagaraju

The naming pattern of place names followed during the Hoysaḷa and Vijayanagara periods is in accordance with the classification of place names followed during the earlier periods. One can find the varieties of classification of the place names. The classification and the village names based on specifics or generics is one of the methods to unfold the true history behind them. Also the cultural background of the people that named the particular place could be identified through the application of the above classification. One cannot ignore the different shades of the meaning indicated by each word. Many place names signify more than one meaning. The identification of original form of place names which have undergone changes poses problems. Villages have been named after puranic personalities, historical personages like king, queen, princes etc. or derived from geographical and physical features, natural phenomena and so on. It is possible to distinguish the new and old names of the places that are referred to in the inscriptions of several kings. The suffixes *keṟe* and *samudra* have been frequently used in Hoysaḷa and Vijayanagara inscriptions of Hassan Taluk. Both these expressions indicate the availability of water. The suffixes *keṟe* and *samudra* can be interpreted as the water storage area. It was a practice to dig tanks and lakes to store the rainy water. The villages normally avail this for various purposes. Kings, chieftains and the local people have made benefactions for the digging of the tanks and lakes during the Hoysaḷa and Vijayanagara period. A number of villages carry the suffixes *keṟe* and *samudra*. It was also a practice to rename the villages with the additions of these two suffixes to indicate the availability of water sources. A few examples have been taken up from Hoysaḷa and Vijayanagara inscriptions to highlight the changes taken place in the pattern of place names. The 11th century A.D. Sāntigrāma inscription refers to the construction of a tank named Daraśikaṭṭa. That the village Kabbinahaḷḷi named after Kabbinakeṟe. In an inscription of Vishṇuvardhana dated 1130-31 A.D. the mūliga of the place had built the temple excavated a tank. It refers to a tank got excavated by Chinni-śeṭṭi Nāgarāśi-paṇḍita of Mudugeṟe. An inscription of Hoysaḷa Narasimha I dated 1167 says Māvinakeṟe village received 15 *gadyāṇas*. In an inscription of Vīraballāḷadēva II dated 1200 A.D. there is a reference to the deities Mahālakshmī, Mahākāḷī and Bhūtanātha of Gaddumbaḷḷi got raised by the king Vīraballāḷadēva while he was camping at Vijayasamudra. The grant is stated to have been made on the bank of the Tuṅgabhadra river. Perumaḷadēva in 1216 A.D. is said to have given four salagas of wet land below the big tank called Irikeṟe (tank). A 12th century record refers to the excavation of a tank named Makasamsamudra by heggaḍiti Mākanavve. The Gaddumbaḷḷi inscription of 1288 A.D. points to the maintenance of *aṟvaṭige* (a water-shed) for a period of four months during summer on the main road leading to Dōra-samudra. The mahājanas of Gaddumbaḷḷi were the recipients of the gift. An inscription of Ballāḷa III dated 1314 A.D. states the Māchayadaṇṇāyaka, son-in-law of *mahāpradhāna* Aṅkeya-daṇṇāyaka purchased a site from the mahājanas who were the *vṛitti* holders of Bēḍarahaḷḷi, a hamlet of *agrahāra* Haḷeya Goravūr got a tank raised named Māchasamudra.

The Handinakeṟe copper plate inscription registers the gift of the village Handiganakeṟe as *Paṭṭada agrahāra* renamed as Dēvarāyapura after the name Dēvarāya I, the Vijayanagara king.

Territorial divisions finds mentioned during the Hoysaḷa period in 1104 A.D. Ballāḷa was governing Gaṅgavāḍi-96,000 when Āri-gāvuṇḍa, son of Chōḷa-gāvuṇḍa and Rāja-gāvuṇḍa of Māvanūr in Chaṅga-nāḍ got consecrated the image of Mūlasthāna in the temple built by them at Tēraṇi in Sīgenāḍ-300.

Another inscription of Vishṇuvardhana dated 1122 A.D. registers a grant of the villages like Hāruvanahaḷḷi and others attached to the village Śāntigrāma in Sīgenāḍ. The gift village endowed upon the donees by the king who was camping near the hillfort of Niḍugul in Sīge-nāḍ in a course of an expedition. Narasimha I, in 12th century A.D. granted on agrahāra of Kōravaṅgala in Sīge-nāḍ and consecrated the image of Nākēśvara dated 1158. The same king also granted the agrahāra Honnapura in Nirggunda-nāḍ by Surigeya Gaṅgaṇṇa son of Bamma-gāvuṇḍa and Benava-gāvuṇḍi of Kandamaṅgala in Kaivāra-nāḍ. Another inscription dated 1160 A.D. registers a grant of lands and oil-mill by Vaḍḍa-seṭṭi of Hulleyahaḷḷi, the Sāhaṇi of Śiva-nāḍ.

Haragu inscription dated 1183 records a gift of lands probably in the presence of Māchi-śeṭṭi, the gavuḍas and the prajas of Mayse-nāḍ.

Vijayanagara Inscriptions

In 1396 A.D. the brāhmaṇas of a place converted it into an agrahāra. It was situated near Hāsana in Sīgenāḍu.

In a copper-plate inscription Kṛishṇadēva-mahārāya dated 1524 A.D. renamed Kṛishṇarāyapura, situated in Bēlūra-sīme of Hoysaṇa-nāḍu. Hāsana copper-plate inscription Sadāśivarāya dated 1561 A.D. registers a gift of the village Kabbaḷḷi in Hāsana-sīme of Sīge-nāḍ. These teritorial divisions are known for the water storage areas.

1. Chaṅga-nāḍ: (Kaṅja), Changaya, Choṅga, Chaṅgu-Crookedness, perverseness - had province) one of the cards of the gaṅjipu.
2. Kaivāra-nāḍ: a place, head-declivity, sloping.
3. Mayse-nāḍ: Mahisa - an asur-division
4. Nirggunda-nāḍ: (Nirguṇḍi) - A shrub or small tree, the five-leaved chaste-tree.
5. Sīge-nāḍu: A hedge of sige, The leaves of sige (medicinally used) - nāḍu - divisions in opposition to Kāḍu cultivated, planted country a province.
6. *Sire-nāḍ:* No. of a grāma, No. of a class of Telugu smārta Brāhmaṇas.

   Sira - A plough to the Sun.
7. Śiva-nāḍ: Auspicious, prosperous, happy,

   nāḍu - divisions.
8. Godyuvaḷi-nāḍ
9. Hēṭṭige-nāḍu - Hēṭṭige - A stout beam
   A dov-cot
   nāḍu - division
10. Hoysaṇa-nāḍu - Hoysaṇa - Name of the country

Keṛe : It is a very common generic. A common phenomenon is that people used to establish villages in the vicinity of some kind of water resources. They the vicinity of some kind of water resources. They would even put embarkment across small streams so that they might get sufficient water supply during the dry season.

Generally a tank is named after a man who is responsible for its construction or after a person whose name is intended to be perpetuated. A tank is likely to be named after a person who lives nearby.

Samudra means an ocean or a sea or water storage area.

Notes and References

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TOPONYMY OF HASSAN DISTRICT

Viswanath

Place names are extremely useful for the study of culture people, nature, habitation, flora, fauna etc. They give us interesting information regarding the different kinds of place names.

The district of Hassan is a semi-malenāḍu. It includes Western Ghats range. The study throw light on historical facts Language literature, Anthropology, Ethnography, social, political, administration, etc.

There are few illustrations, taken to know the origin of place names here. The literary and linguistic meanings are of different kinds. For example: Koppa - we have *keri, koppa (kuppi) paṭṭi (haṭṭi), paḷḷi (haḷḷi), ūru, pura, paṭṭaṇa*, etc. *koppal, kuppe, kuppi* in the smallest human settlement indicative of group/*gumpu* of huts constituting etc, its *koppalu, koppa, kuppe, koplu, kuppi, koppala*, are some of the forms of toponomy element that we come across in Karnataka. (*SIPN*, pp. 30, 31, Vol. 13, 1992).

The process of nomenclature is by no means a new one. It is perhaps as old as a man himself. It is true that human forms and structure had undergone gradual changes. (*SIPN*, pp. 62, 1992, Vol. XIII).

There are instances of places of the same name in different areas in Hassan with suffix *ade, adda, gramya, hadu, vana* (jungle), meaning forest so on.

The general linguistic principles like language verification and mutation can be seen in the naming of places. *Huliyūr, Huṇase, Huṇasavalli*, Tamarind tree. The people of Hassan district named the place after the objects of nature and reveals systematic approach and consistency at a deeper level in a way that indicates the inner urge and the desire of the people to achieve harmony in between men and nature, another way it brings forth the vision and wisdom of the people, matters of human surroundings and environment.

The district of Hassan has got different toponomy and topography covering places with river, hills, rocks, valley marked by occasional hills (Rangana Betta, Kadasiddeshara Betta) and peaks. The Hassan district enjoys the range of monsoon climate in all four months round. Hence this region gets very heavy rainfall and those for the grant of forests from time immemorial. Variety of plants including the aquatic plants, creepers, flowers, are available from the past. One can have the glimpse of the forest wealth of Hassan district and places named after plants like Orcunut, Coconut, Orange, Green Creeper, plantain, Teak, Sugarcane, Tamarind, etc. The place names can be generally classified as natural names.

In the olden days nature seems to have had a desired influence in the naming of places. Our ancestors by naming a place after a plant might have given a message to the next generation regarding the sources of nature at their place of habitation. The plant names play a pivotal role in the naming of Hassan district place names.

The botanical place names are as follows:

1. **Names derived after flower:**

   Kanagile halli, Dasavalapura, Mallige kanda (Jasmine flower), Elehalli - Betel leaf.

2. **Names after fruit:**

   Chikkotana halli, Seebepura, Halasinahalli (jock fruit)

3. **Names after vegetable:**

   Alugedde (potato), Badane halli (brinjol), Nuggehalli (drumstick), Elathipura (Beens), Huralihalli (Horse gram), Uddur (black gram)

4. **Names of the grains:**

   Raagihalli, Akkiyuru (rice), Kabbinahalli (Sugarcane), Javeyur (Wheat)

5. **Names after pulses:**

   Menasu in kan (pepper), Bele (Dhal), Hesaru, Uddu, Jeera.

6. **Names after craft:**

   Coffee estate, Sugarcane plants, Silk Plantation, Cane Plantation, Betel Leaf Plantation.

7. **Names after creeper:**

   Green creeper, Bitter guard, Snake guard.

8. **Names after trees:**

   Nandihalli, Honnepura, Mattihalli, Karehalli, Pura a rafter.

9. **Names after grass:**

   Nojehullu, Battada hullu, Darehullu (Green grass)

10. **Names after the gardens:**

    Rose garden, Tavare garden, Belavatta garden, A mate garden

11. **Name after acquatic:**

    Plantation leaf, Arconut leaf.

While naming a place the plant environment played an important role and it is surrounding leads to the formation of a place. The above said source is very useful for naming a few place names. The study of approach is multi dimensional and interdisciplinary.

Notes and References

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TOPONYMY OF VILLAGES IN EARLY MEDIEVAL INDIA: A CASE STUDY OF THE SUFFIX PADRAKA

Subrata Kumar Acharya

The inscriptional place-names suggest that grāma was not the only early settlement terminology for villages and that the other Sanskrit suffixes such as *padraka, vadraka, pāṭaka pura, palli, pallikā, vāṭa, vāṭikā, śṛiṅga, sthāna,* etc., were also used in the sense of place of habitation or rural settlements. These terms were used as suffixes to the village names proper. Although the distinction, if any, between their settlement characteristics are not apparent, and the hierarchies, if any, among these settlements are not forthcoming, yet it is now believed that they were not necessarily immutable categories'. (Chattopadhyaya 1990: 3). We have evidence to suggest that in course of time a *grāma* was changing into a *pura,* and a *padraka* into a *pāṭaka, vāṭaka* or *vāṭikā.* There are also examples where two such settlement terminologies are used as suffixes to the village name proper such as Raso-padra-grāma, Vela-padraka-grāma, Bhārivi-khaṇḍa-padraka, Śamī-padra-vāṭaka, etc. Most of these settlements which were initially temporarily inhabited later on might have grown into large villages or towns. However, the present paper highlights one of the settlement terminologies for villages in early medieval India. The place names with the suffix *-padra* or *-padraka* as known to us from the Sanskrit inscriptions of India from the 4th to the 12th century CE have been taken into consideration. There are more than one hundred such place names. A detailed analysis of the name-contents of such settlements would reveal the origin of names of the places as well as their settlement characteristics. Moreover, a comparison of the ancient place-names with their modern equivalents (of course wherever the ancient place-names are identifiable) would explain how a particular place-name was transformed from the original Sanskrit to regional dialects through the centuries.

The rationale behind selecting this particular settlement terminology is because of the fact that H.D. Sankalia while studying the place-names of Gujarat arrived at the conclusion that the suffix-*padra* occurred in the inscriptions of the Traikuṭakas, Kalachuris, Gurjjaras, Rāshṭrakūṭas, Maitrakas and the Chālukyas who extended their control over different parts of Gujarat at different points of time, that in the Deccan epigraphy there was not a single place-name after the 6th century with the ending *padra, vadra* or *vasaṇa,* and that the place-name ending in *padra* were found in the Rāshṭrakūṭa inscriptions from Gujarat, while they did not occur in those from the Deccan and Karnataka. (Sankalia 1949: 178). Moreover, he has questioned, "Are we to assume that the *padra*-belt of place-name belongs to Gujarat and other Northern regions, and had spread in the 3rd-4th century upto Nasik in the South? The conclusion seems to be very startling and I would leave it as it is, unless further corroboration is available." (Sankalia 1949: 178).

Nearly seventy years after the publication of Sankalia's above work, we now come across a good number of inscriptional place-names with the suffix *-padra* or *-padraka* .or *-padrullaka* found from Daṇḍabhukti-maṇḍala (southern part of Bengal), Utkala (northern part of Odisha) and South Kośala (western Odisha and eastern Chatisgarh) which are sufficient indications to militate against the assumption that the *padra*-belt of place names belonged to Gujarat and other Northern regions only, rather it appears, as will be seen below, that the *padra*-belt of place-names covered a wide area stretching from Gujarat in the west to north Odisha and south Bengal in the east with a fairly good number of examples in eastern Maharashtra, southern Madhya Pradesh, eastern Chatisgarh and also in western and coastal Odisha. Surprisingly, in northern part of India we do not get this settlement terminology while in the Deccan and Southern India the Dravidian cognates of the Sanskrit *padra* were used after the principal names of the villages which were also in Dravidian languages.

The word *padraka* is derived from the Sanskrit *padrah* meaning a village, a road in a village or a place of habitation. (Williams 1987: 585). In Hindi lexicons it is understood in the sense of the common land of a village. (Das 1969: 1808). Its Dravidian cognates are *padaru* in Telugu, *putal* or *putar* or *potai* in Tamil and *pode* or *podar* in Kannada, all of which suggest a bush or low jungle or thicket. (Murty 1985: 314). Its Oriya equivalent is *padra* meaning an open field. (Praharaja 1934: 4565). In Bengali and Gujarati lexicons we do not get this word or its cognate. In some 10th-11th century inscriptions from Odisha, it is learnt that the word *padra* is used in conjunction with *araṇya* (forest) and *khāta* (pit).

We have collected as many as 112 inscriptional place-names with the suffix *-padra* or *-padraka*. Of all these place-names at least three or four such names as Pisaji(ci)-padaka (Senart 1907-08: 62-65), Raso-padra-grama (Banerji and Sukhthankar 1921-22: 235), Cikhala-padra (Senart 1907-08: 82), etc., occurred in the inscriptions of the Sātavāhanas and Śaka Kshatrapas ruling in the western part of India in the 2nd-3rd centuries CE and most of these documents are written either in Prakrit or in Prakrit mixed with Sanskrit. Chronologically, the earliest Sanskrit inscription where we come across such a place-name with the *padra* suffix is the Bagh plate of Bhuluṇḍa of Valkha and it is dated in Gupta era 47 or CE 367. (Ramesh and Tiwari 1990: 1-3). After this date, records of the same king and his successors in Valkha, the Rāshṭrakūṭas, the Paramāras and of others furnish a good number of place names ending with *-padra* or *-padraka*. Almost all these ruling lineages held sway over different parts of western India (comprising of the whole of Gujarat, north Maharashtra, western Madhya Pradesh and south Rajasthan roughly corresponding to ancient Saurāshṭra, Kathiawad and Malwa) at different points of time between the 5th and 12th centuries CE. In eastern India for the first time we come across this settlement terminology in the Jeyrampur (Balasore district in North Odisha) plate of Achyuta, a subordinate chief under Gopachandra belonging to the early decades of the sixth century CE. Thereafter in the inscriptions of a number of chieftains ruling over Daṇḍabhukti (modern Midnapur district in West Bengal) and Utkala (modern Balasore district in Odisha) under the overlordship of Śaśāṅka, the king of Gauḍa, referred to place-name with the *-padra* or *-padraka* suffix. In the 10th century, the Bhañjas of Khijjiṅga-Koṭṭa (Keonjhar-Mayurbhanj district of Odisha) gifted away some villages with similar place-names ending. South Kośala (roughly comprising of eastern Chatisgarh and western Odisha) is yet another zone where the rural settlements with *padraka* suffix have been named at least from the 6th century CE. (Acharya 1995: 48-53). In the inscriptions of the Śarabhapurīyas, the Pāṇḍuvaṁśī-Somavaṁśīs mention has been made of place-names with this suffix. It is interesting to note that this settlement terminology occurred in a very small locality of eastern India (Daṇḍabhukti and Utkala) and South Kośala in the 6th-10th century CE, and after the middle of the 10th century, we do not get similar examples in the epigraphs. In Annexure I, all the inscriptional place-names ending with the suffix *-padra* or *-padraka* have been listed dynasty-wise with their references.

In order to get the real significance of these place-names it is imperative to analyze their name contents, especially, the first component, because the second signifies nothing more than a village or an open field adjoin the village. The first component of these names are also words of Sanskrit origin and they signify either trees, plants, crops, rivers, streams, ponds, lakes, names of persons, castes, sub-casted, professions, objects, etc. On the basis of the meaning of the first component of the place-names so gathered we have classified them into the following categories. Numbers within the bracket indicate the serial numbers according to which the place-names have been listed in Annexure I.

I. Place-names after trees:

1. Ambilikā (2) - *Spondias pinnata* (L.f.) Kurz-Ambada
2. Śālmali (3) - *Bombax Malabarioum*DC-Simuli/simili
3. Nimba (5) - *Azadirachta Indica* A. Juss-Neem
4. Kattaṅga (6) - *Strychros potatorum* L.f.-Kataka
5. Kola(55) - *Plumbago Zeylanica* L.-Kola
6. Śamī (16. 46, 59) - *Prosopis cineraria* (L.) druce- Sami
7. Vela (14, 17)/Vilva (92) - *Aegle marmelos*-(L.) Corr. - Bael
8. Kadamba (19, 68, 103) - *Anthocephalus cadamba* - (Roxb.) Miq. - Cadam
9. Śivaka (20) - *Feronia elephantum*- Wood apple (?) (Fragrant bark of)
10. Elā (26) - *Mimosa Octandra* (?)

11.	Vaṭa (30, 63, 88, 93)	*Ficus benghalensis* L.-Banyan
12.	Tiṇisa (61)	A particular tree-
13.	Iṁguṇi (66, 67)	*Terminalia catappa* L.-Inguda/Ingula.
14.	Asu(sa)na (73)	*Terminalia tomentosa*(DC) W. and A.-Sain
15.	Bodhi (74)/Pimpari (91)	*Ficus religiosa* L.Pippal
16.	Śrigāla (75)	*Ziziphus jujube* Lam.-Jujuba
17.	Ketaka (76)	*Pandanus odoratissimus*L. - Ketaka.
18.	Jambu (83)	*Eugenia Jambolana* Lam. - Black berry
19.	Kuntura (89)	*Eclipta prostrata* L-Kuntala (?)
20.	Khadira (100, 108)	*Acacia catechu*(L.f.) Willd. - Catechu/Cutch.

II. Place-names after plants and flowers :

1.	Droṇa (25)	*Leucas linifolia* L.
2.	Indrāṇi (29)	*Vitex negundo* L.
3.	Nirguṇḍi (42)	*Vitex negundo* L.
4.	Araṇi (44)	*Premna spinosa*
5.	Amara (72)	*Euphobia tirucallil/tiaridium indicum* L.
6.	Nāli (104) (may be Nalakini)	*Nelumbo nusifera Gaertn.*
7.	Bāṇa (106)	Blue flowering Borleria.

III. Place-names after crops and vegetables :

1. Śarkarā (34, 87) - *Saccharum Officinarum* L. - Sugarcane
2. Taṇḍula (43) - *Oryza Sativa* L. - Rice
3. Śirīsha (45) - *Albizia Lebbeeck* Benth - Indian walnut
4. Mudga (49) - *Phaseolus vulgaris* L. - a kind of kidney Bean or French Bean or haricot.
5. Tila (84) - *Sesamum orientale* L. - Til or Sesamum.

Padraka (50) and Grāma-padra (52) found in two Chālukya inscriptions and Kshētra-padra (35) referred to in one Maitraka grant apparently point to the fact that they were open field or some cultivable lands adjoining to the village. Although from empirical evidence it is normally understood that such lands or field are only suitable for cultivation of different kinds of crops such as sugar-cane, ground-nut, Indian walnut, til or sesamum or other kinds of vegetables, and not necessarily suitable for the cultivation of rice, yet the mention of Taṇḍula as a name content prefixed to padraka is an exception in this regard. The proper name Khala (90) appeared in an inscription of the Śarabhapurīyas may be the same as Khalā meaning a threaded floor or grain yard. Such threshing floors or grain-yards are usually found close to the village. Some places are also named after their physical and geographical features. Attention may be drawn to the principal names like Uchchā (28) and Vaḍa (60) meaning respectively elevated and big. Chēdaka (12) literally means boundary and the rural settlement might be located on the border of a sub-division, district or kingdom and hence named like this. The name content Śaraṇa (32) means a place of refuge or shelter or asylum. The meaning signifies that the habitation was located on the side of the highway connecting some important cities where the merchants, traders, monks, scholars and others probably used to take shelter.

IV. Place-names after river, streams, ponds, lakes etc.:

1. Dhārā (47) - a stream or rivulet
2. Sara (85) - a lake or pool
3. Kura(la) (98) - the bank of a river.

It is noteworthy here to refer to two interesting name contents such as Loṇā (40) and Kapardi (81), which find mention in a charter of the Maitrakas and in that of the time of Śaśāṅka, Literary means salt and cowrie-shell *(Cypraea Moneta)* respectively Salt is manufactured from the saline water of the sea and cowrie-shells are also found from the sea. Bhavangar and Egra the find-spots of the two charters referred to above are not far from the coast and for the identification of Loṇā-padraka and Kapardi-padraka we must look for places close to the coast and ancient port towns and trade centres. Udra (27), another proper name prefixed to *padra* means an aquatic animal and suggestive of its situation near the source of water.

V. Place-names after the name of a person, caste, sub-caste or a professional group:

1. Bhaṭṭika (9) - Bhaṭṭa is affixed or prefixed to the names of learned brāhmaṇas. The two other villages referred to in the context of the charter are Kaṁsākāraka-grāma (village inhabited by the braziers) and Suvarṇakāraka-grāma (village inhabited by the gold-smiths).
2. Rājya-mitra (15) - May be the name of a person.

3. Lohara (18) - The sub-caste black-smiths or iron-smiths.
4. Bhārivi (23) - May be the name of a person. The name reminds us about the celebrated writer of Kirātārjunīya.
5. Bhaṭārka (24) - Name of the progenitor of the Maitrakas of Vallabhi.
6. Dambhara (31) - A sub-caste.
7. Paṭṭa (37) - Means woven cloth or clothes. May be indicating the weaving caste or sub caste.
8. Varuṇa-śarma (51) - May be the name of a Brahmin.
9. Dadhi (53) - Means milk. The village in question may be inhabited by the cow-herds.
10. Kumbhāra (77) - a potter. The sub-caste name of a potter.
11. Mahat-Kumbhāra (78) - Same as above.
12. Brāhmaṇa (79) The caste
13. Gurjara (80) - Reminds us about the royal family of the same name ruling over western India.
14. Vaidya (94, 101) - A physician.
15. Deva (96) - A temple or the personal name of an individual
16. Pāśi (97) - If it is the same as pāśika then it may stand for 'bird-catchers'. The locality was probably inhabited by the bird-catchers.
17. Mahishi (109) - A queen.

In addition to these there are other principal names like Lushā (36), Kharpara (48) and Cora (102) which means a thief or a robber. Although it seems to be illogic to think that the villages were inhabited by the robber. Or thieves, yet it can be presumed that the road leading to the village was infested by the robbers and criminals.

Thus, in the above classification we are able to include at least 70 name-contents under different groups on the basis of their respective meaning. The name-contents of the rest of the places with *-padra* suffix do not admit of any classification.

A majority of the above inscriptional place-names in western India and some of them in South Kośala have been identified while none of them appeared in eastern India has been satisfactorily traced out so far. From the find-spots of the charters as well as the identifiable place-names, it has been observed that in western India that -*padra/-padraka*suffix was popularized in the area roughly between 20-25 degree latitude and 69-78 longitude, in South Kośala between 20-23 latitude and 81-85 longitude and in eastern India between 20-22 latitude and 86-88 longitude. Beyond this limit we could not locate a single example with this early settlement terminology. (Map I).

The proper names or namina propria, as we have seen above, are mostly in Sanskrit which was the court medium for conveying grants of lands or villages to the beneficiaries. But the common people who were mostly speaking in the Prakrit or any of the derivatives in course of time might have transformed the original Sanskrit names into their respective local dialects. It is probable for. this reason; the original Sanskrit proper names had undergone peculiar phonetic changes. A comparison of the inscriptional place-names with some of the identifiable place-names would reveal that in some parts of the country the linguistic transformation did not affect so much to the in some parts of the country the linguistic transformation did not affect so much to the name contents and even to the place-name ending while in some other parts of the country there is a considerable change in both the cases and in the process the original meaning of the proper name is lost. A look into the following identifiable place-names in South Kośala suggest that the names are also less affected even though they are changed into the local dialect, viz. Vata>Bata, Pimpari(Pippali)>Pipal, Kura(la)>Kola, Khadira>Khair(a) and Vaidya>Baid(a). The Sanskrit Khadira is pronounced in Oriya as Khaira, meaning catechu, while Vaidya is pronounced as Baida, of course, in western Odisha the last vowel is omitted. But the suffix *-pali* is not at all derived from *-padraka* and it seems that at some stage there was a changed in the settlement terminology from *padraka* to *palli,* of which we have several examples in the early period. There is an example where the suffix *-padraka* is change into *-pataka* and in its modern equivalent the suffix is totally dropped with a normal phonological change in the name content, e.g. Sarkarā-padraka>Sarkarā-pāṭaka>(Sarkara?)>Sakara. (Acharya 1995: 48-53).

Inscriptional Place Names		Modern name	District	State
1.	Vaṭa-padraka (93)	Bata-padar	Raigarh	Chatisgarh
2.	Kura(la)-padra (98)	Kola-padar	Raipur	Chatisgarh
3.	Pimpari-padraka (91)	Pipal-padar	Kalahandi	Odisha
4.	Khadira-padraka (100)	Khair-padar	Kalahandi	Odisha
5.	Vaidya-padraka (101)	Baid-pali	Sambalpur	Odisha
6.	Cāra-padraka (107)	Car-pali	Nuapada	Odisha

Now, coming to Kathiwad, Saurastra and Malwa in western India, we have a number of identifiable place-names which totally offer a different picture. Identification of the inscriptional place-names have been made earlier by various authorities (Sankalia 1949; Ramesh and Tiwari 1990; Mirashi 1955; Fleet 1970; Mulay 1972; Gupta 1973 and 1977; Virji 1952; Trivedi 1978) and there has been a general consensus among scholars about the identifications.

Inscriptional Place Names	Modern name	District	State
1. Nirguṇḍi-padraka (42)	Nagarvada	Baroda	Gujarat
2. Tandula-padraka (43)	Tandelji	Baroda	Gujarat
3. Śirīśa-padraka (45)	Sisodra	Broach	Gujarat
4. Śamī-padraka (46)	Sondaram	Baroda	Gujarat
5. Vaḍa-padra (60)	Baroda	Baroda	Gujarat
6. Padraka (50)	Padri	Surat	Gujarat
7. Dadhi-padra (53)	Dahodḥ Dohad	Panch Mahals	Gujarat
8. Nyāya-padra (62)	Nepad	Kaira	Gujarat
9. Jyoti-padraka (22)	Jodia	Jamnagar	Gujarat
10. Araṇi-padra (44)	Ranod	Shivpuri	M.P.
11. Tiṇisa-padra (61)	Titrod	Shivpuri	M.P.

12.	Iṁguṇī/Iṅgaṇa-padra (66/67)	Iṅgoda	Ratlam	M.P.
13.	Dādara-padra (70)	Davri	Sehor	M.P.
14.	Amara-padra (72)	Amaravada	Chendwada	M.P.
15.	Vaigaṇa-padraka (69)	Begandi	West Nemar	M.P.
16.	Nimba-padraka (5)	Nimbhora/ Nimkhera	Khandwa	M.P.
17.	Viḷā-padra (65)	Bilandi/ Bilandra	Kota	Rajasthan
18.	Bhuṇḍi-padra (64)	Bhạdund	Pali	Rajasthan

In a recent work, Nita Verma (1992: 209-42) tried to identify a quite a number of place names appearing in the inscriptions of the Maitrakas of Vallabhi. Some of the place names ending with the suffix *-padra/-padraka* and their identifications have been listed below. All these are located in the Kathiawad and Saurastra region of Gujarat.

1. Bhaṭārka-padra (24) = Bhantia
2. Dambhara-padraka (31) = Dabhala
3. Koraṭa-padraka (38) = Kotada
4. Loṇā-padraka (40) = Lunavada
5. Paṭṭa-padraka (37) = Paderi
6. Valā-padra (11) = Valavad
7. Vela-padra (14) = Velamedar
8. Vela-padraka-grāma (17) = Velivedar

9. Vita-padra (13) = Velamedar
10. Vaṭa-padra (30) = Vedaḷa

From above it can be inferred that the place-names in western India have changed considerably through centuries. The suffix-*padre* or -*padraka* is totally dropped and what has been survived is either *-dār, -vāḍ, -vāḍā, -dā, -ḍā, -ād, -ḍi, -dri,* or *-dra* at the end. These changes in the suffix as well as the deduction of the consonants of the name content affected the phonology of the place-names and on most occasions, the nomina propria lost its original meaning. In passing, we may cite two identifiable place-names such as Araṇi-padra and Iṁguṇī-padra of which the intermediate stages are known and they show how the original meanings of the words of Sanskrit origin were distorted by the local inhabitants in due course of time. Araṇi-padra which finds mention in one Kalachuri record of the 9th century is changed into Rāṇī-padra in the subsequent centuries and its modern equivalent Ranod is derived like this : Araṇi-padra> Rāṇī-padra>Ranod. Similarly, Iṁguṇī-padra referred to in one Paramāra record of CE 1095 changed into Iṅgaṇa-padra hardly within half a century as is noticed in a stone inscription of Vijayapāladēva of Kachapaghāta family dated in CE 1132-33 and its modern name Ingoda is derived like this : Iṁguṇī-padra>Iṅgana-padra>Ingoda. These examples further suggest that the transformation from the intermediate to the modern equivalent of village-name is not an abrupt one and that there might be several intermediate stages before its modern equivalent is obtained.

Thus, in the early medieval period, the place-names with *-padra* or *-padraka* suffix are mostly found in a large part of western India comprising of the whole of Gujarat, north-eastern Maharashtra, western M.P. and southern Rajasthan, in a very small part of eastern India comprising of the Midnapur district of west Bengal and northern districts of Odisha, and in eastern Chatisgarh and western Odisha, corresponding to the ancient South Kośala. All these place-names occurred in the inscription of various royal families ruling sometime between the 4th and 12th centuries CE. But the occurrence of the suffix *padra* in the Prakrit inscription of the Sātavāhanas and the Śaka-Kshatrapas belonging to the early centuries of the Christian era evidently suggest the western origin of the settlement terminology. To be more precise it originated in the locality around Nasik (Maharashtra) and Surat (Gujarat). It is significant to note that a large number of place-names are named after the trees, plants, crops, vegetable, rivers, ponds, lakes, important persons, castes, sub-castes and so on. This gives us an impression not only about the chief flora, fauna and other physiographic features but also about the ethnic composition of the population of the above regions of the sub-continent. Moreover, a comparison of the inscriptional place-names with their modern equivalents (wherever possible) reveals that the linguistic transformation in western India did not allow the inscriptional place-names to retain their original meaning and there is a general distortion of the meaning of the name contents. On the other hand, the inscriptional place-names in eastern Chatisgarh and western Odisha had a marginal change. However, in the absence of any identifiable place-names in eastern India we are not in a position to establish any comparison between the inscriptional place-names and their modern equivalents.

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ABBREVIATIONS:

BE	Bhauma Era
CII	Corpus Inscriptionum Indicarum
CP	Copper Plate
CPGB	A Copper-Plate Hoard of the Gupta Period from Bagh, Madhya Pradesh.

EI	Epigraphia Indica
GE	Gupta Era
GVE	Gupta-Vallabhi Era
KE	Kalacuri Era
IA	Indian Antiquary
IEAR	Indian Epigraphy, Annual Report
IHQ	Indian Historical Quarterly
IO	Inscriptions of Orissa
ISPS	Inscriptions of the Śarabhapurīyas, Pāṇḍuvaṁśīns and Somavaṁśīns.
JAS	Journal of Asiatic Society
JASB	Journal of the Asiatic Society of Bengal
JASB (NS)	Journal of the Asiatic Society of Bengal (New Series)
JBBRAS (NS)	Journal of Bombay Branch of Royal Asiatic Society (New Series)
JBORS	Journal of Bihar and Orissa Research Society
JESI	Journal of the Epigraphical Society of India
PRASI	Progressive Report of Archaeological Survey of India
SE	Saka Era
SI	Stone Inscription
VI	Vikrama Era

ANNEXURE I

	Palce Name	Inscription	Date	Reference
A	**WESTERN INDIA**			
I.	**Mahārājas of Valkha :**			
1	Ukkāri-padraka	Bagh Copper plate (CP) of Bhuluṇḍa	GE 47 = CE 366	Ramesh and Tiwari, *CPGB*, 1990, No. I, 1-3.
2	Ambilikā-padra	do	Year 51=CE 370	*Ibid.*, No. IV, 8-10
3	Śālmalī-padraka	do	Year 54=CE 373	*Ibid.*, No. VII, 15-17
4	Ghoshaka-padraka	do	Year 55=CE 374	*Ibid.*, No.VIII, 17-19
5	Nimba-padraka	do	Year 57=CE 376	*Ibid.*, No. XI, 23-25
6	Kattaṅga-padra	Bagh CP of Svāmidasa	Year 63=CE 382	*Ibdi.*, No. XIV,30-32
7	Sitalanagini-padraka	Bagh CP of Bhaṭṭāraka	Year 127=CE 446	*Ibid.*, No. XXV, 53-55
II.	**Subandhu of an unknown family**			
8	Sohajanā-padra	Barwani CP of Subandhu	KE 167=CE 417	V.V. Mirashi, *CII*, IV,18.
III.	**Vākāṭakas**			
9	Bhaṭṭikā-padra	Thalner CP of Harisena	c. 475-95 CE	A.M. Sastri, *JESI*, 11, 15-20.

	Palce Name	Inscription	Date	Reference
IV.	Maitrakas of Vallabhi and their Feudatories			
10	Savini-padraka	Mota Machiala CP of Dhruvasena I	GVE 210=CE 529	A.S. Gadre, *EI*, 31, 3.
11	Valā-padra	Bhavnagar CP of Dhruvasena I	GVE 210=CE 529	V.S.Sukthankar, *ibid.*, 15, 255-58.
12	Chhedaka-padra	do	do	*ibid.*
13	Vita-padra	do	do	*ibid.*
14	Vela-padra	Palitana CP of Dhruvasena I	GVE 2010=CE 529	Sten Konow, *ibid.*, 11, 109-12
15	Rājya-mitrāṇaka-padra	Dhunda CP of Dhruvasena I	GVE 217=CE 536	*IEAR*, 1971-72, 53.
16	Śamī-padra-vāṭaka	Vala CP of Guhasena	GVE 246=CE 565	Buhler, *IA*, 4, 174; L.D.Barnett, *EI*, 13, 338-40.
17	Vela-padraka-grāma	Jhar Cp of Dharasena II	GVE 252=CE 571	Fleet, *IA*, 15. 187-88
18	Lohara-padraka	Palitana CP of Dharasena II	GVE 252=CE 571	E.Hultzsch, *EI*, 11, 81.
19	Kadamba-padraka	do	do	*ibid.*
20	Sivaka-padraka	Maliya CP of Dharasena II	GVE 252=CE 571	Fleet, *IA*, 13, 160.
21	Bhumbusā-padraka	do	do	*ibid.*

	Palce Name	Inscription	Date	Reference
22	Jyoti-padraka-grāma	Sorath CP of Dharasena II	GVE 252=CE 571	Buhler, ibid, 7, 68-70
23	Bhārivi-Khaṇḍa-padraka	New Delhi CP of Dharasena II	GVE 252=CE 571	G.S. Gai and P.R. Srinivasan, *EI*, 37, 167-74
24	Bhaṭārka-padra	Bantia CP of Dharasena II	GVE 254=CE 573	D.B.Disalkar, ibid., 21, 179.
25	Droṇa-padraka	Vala CP of Dharasena II		*JBBRAS, (NS)*, I, 24-26
26	Elā-padra	Palitana CP of Garulaka Siṁhāditya	GVE 255= CE 574	E.Hulzch, *EI*, 11, 18.
27	Udra-padraka	Vala CP of Śilāditya I	GVE 286=CE 605	R.G. Bhandarkar, *IA*, I, 46.
28	Uchhā-padra	Vala CP of Śilāditya I	GVE 286=CE 605	F. Kielhorn, *IA*, 14, 329.
29	Indrāṇi-padraka	do	do	*ibid.*
30	Vaṭa-padra	Dhank CP of Śilāditya I	GVE 290=CE 609	Buhelr, *IA*, 9, 238.
31	Dambhara-padraka	Amreli CP of Khargagraha I	GVE 297=CE 616	*IEAR*, 1959-60, 34.
32	Saraṇa-padraka	Malila CP of Dhruvasena II	GVE 323=CE 642	D.C. Sircar and J. Sundaram, *EI*, 35, 281-86.
33	Konatra-padraka	do	do	*ibid.*

	Palce Name	Inscription	Date	Reference
34	Śarkarā-padraka	Valabhi CP of Dharasena IV	GVE 326=CE 645	R.G.Bhandarkar,*IA*, I, 14
35	Kshetra-padra	Fragmentary CP of Dharasena IV		P.R.Srinivasan, *EI*, 38, 223
36	Lushā-padra	do		*ibid.*
37	Paṭṭa-Padraka	Kapadavanj CP of Dhruvasena IV		E.Hultzsch, *ibid.*, 1, 85-92.
38	Koraṭa-padraka	Vala Museum CP of Dhruvasena III		*JBBRAS*, *NS.*, I. 1925, 35-37.
39	Kakka-padra	Barton Museum CP of Śilāditya II	GVE 347=CE 666	*PRASI*, *Western Circle*, 1915-16, 55.
40	Loṇā-padraka	Bhavnagar CP of Śilāditya III	GVE 372=CE 691	Buhler, *IA*, 5, 207-12.
41	Maṇḍiya-padra	Sharmistha Lake CP of Śilāditya IV	do	Buhler, *ibid.*, 9, 237-39.
V	**Kalachuris**			
42	Nirguṇḍi-padraka	Sankheda CP of Śaṅkaragaṇa	c. 575-600 CE	H.H. Dhruva, *EI*, 2, 21; V.V. Mirashi, *CII*, IV, 45.
43	Taṇḍula-padraka	do	do	*ibid.*
44	Araṇi-padra	Ranod CP of Avantivarman	c. 9th century CE	F.Kielhorn, *EI*, I, 351.

	Palce Name	Inscription	Date	Reference
VI	**Gūrjaras**			
45	Śirīśa-padraka	Two Kaira CP of Dadda II	KE 380=385 = CE 629/634	V.V.Mirashi, *CII*, IV 57-72
46	Śamī-padraka	Navasari CP of Jayabhaṭṭa II	KE 456=CE 706	*Ibid.*, 82-89
VII	**Gūrjara-Pratihāras:**			
47	Dhārā-padraka	Partabgarh SI of Mahendrapāla II	VE 1003=CE 946	G.H. Ojha, *EI*, 14 176-88.
48	Kharpara-padraka	do	do	*ibid.*
VIII	**Chāluḳyas:**			
49	Mudga-padra	Mudgapadra CP of Śilāditya	K. 420=CE 668-69	D.C.Sircar, *ibid.*, 34, 117
50	Padraka	Navasari CP of Pulakesiraja	K. 490=CE 739-40	V.V.Mirashi, *CII*, IV, 141.
51	Varuṇa-Śarmakīya-padra	Inscription of time of Chāmunda	V. 1033=CE 976	*Bharatiya Vidya*, I, i, 80.
52	Grāma-padra	Palanpur CP of Jayasiṁha	VE 1120=CE 1063	K.N. Dikshit, *EI*, 21, 171-72.
53	Dadhi-padra	Dhahod CP of Jayasiṁha	VE 1196=CE 1139	Buhler , *IA*, 10, 159.
54	Bhāṭutta-padra	Inscription of the time of Kumārapāla	VE 1210=CE 1153	*Poona Orientalist*, I, ii, 44.

	Palce Name	Inscription	Date	Reference
IX	**Rāshṭrakūṭas:**			
55	Kolava-padra-grāma	Jethuwai CP of Rāshṭrakūṭa	SE 704=CE 782	(Mulay 1972: 112)
56	Nigradhi-padra-grāma	do	do	*ibid.*
57	Torana-padra-grāma	do	do	*ibid.*
58	Ukhala-padra-grāma	do	do	*ibid.*
59	Śamī-padraka	Navasari CP of Karkka Suvarṇavarsha		*JBBRAS*, 20, 131.
60	Vaḍa-padra	Baroda CP of Karkka Suvarṇavarsha	SE 734=CE 812	Fleet, *IA* 12, 156; *JASB, NS*, 8, 292.
X	**Paramāras and their contemporaries:**			
61	Tiṇīsa-padra	Ujjain CP of Vākpatirājadēva	VE 1036=CE 980	Fleet, *IA*, 14, 159.
62	Nyāya-padra	Betma CP of Bhojadēva	VE 1076=CE 1020	D.B. Disalkar, *EI*, 18, 320.
63	Vaṭa-padraka	Banswada CP of Bhojadēva	VE 1076=CE 1020	D.R.Bhandarkar, *IA*, 41, 201; Hultzsch, *EI*, 11, 181.
64	Bhuṇḍi-padra	Bhadund SI of the time of Pūrṇapāla	VE 1102=CE 1045	Ramakarna, *JBBRAS*, 23, 75.
65	Vilā-padra	Shergard SI of Udayādityadēva	c. 11th century CE	A.S.Altekar, *EI*, 23, 131.

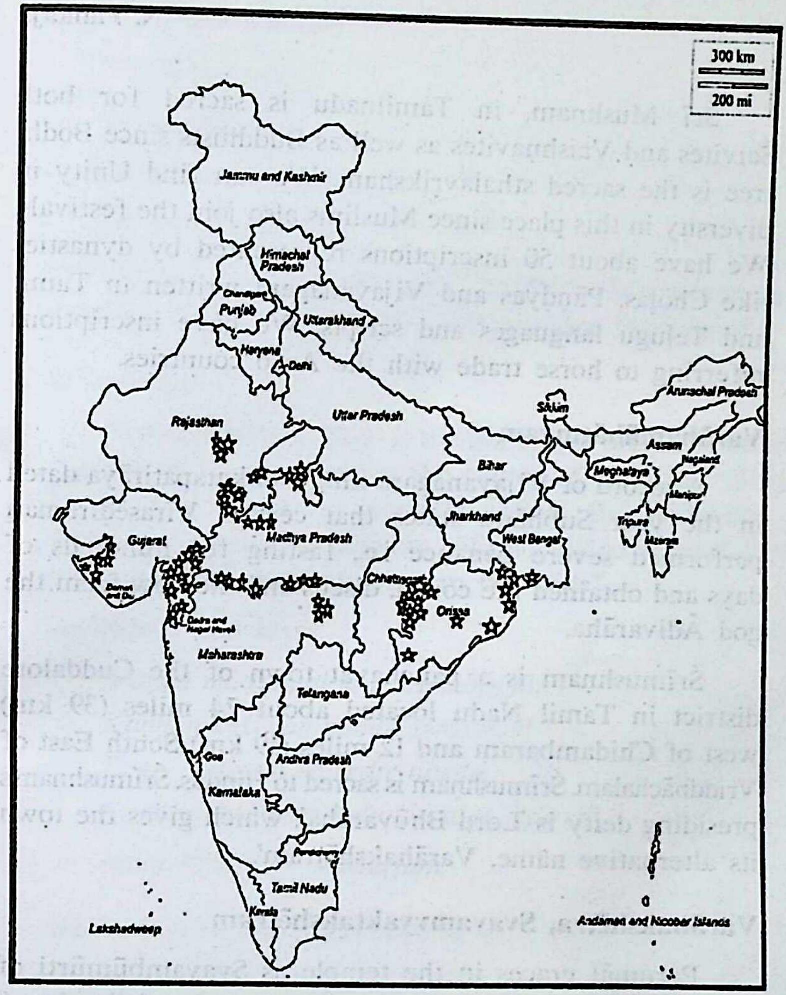
	Palce Name	Inscription	Date	Reference
66	Iṁguṇī-padra	Fragmentary Dewas CP of Naravarman	VE 1152=CE 1095	H.V.Trivedi., *CII*, VII (2), 102-05.
67	Iṅgaṇa-padra	Ingoda SI of Vijayapāladeva	VE 1190=CE 1132-33	*Ibid.*, 556-60.
68	Kadamba-padraka	Kadamba Padraka CP of Naravarman	VE 1167=CE 1110	R.D. Banerji, *EI*, 20, 105.
69	Laghu-Vaigaṇa-padra	Ujjain CP of Yaśovarman	VE 1192=CE 1135	F. Kielhorn, *IA*, 19, 345.
70	Dādara-padra	Bhopal CP of Hariśchandra	VE 1214 = CE 1157	N.P.Chakravarty, *EI*,24, 225.
71	Vikhila-padra	do	do	*ibid.*
72	Amarā-padra	Piplinagar CP of Hariśchandra	VE 1235 and 1236= CE 1178-79	H.V.Trivedi, *CII*, VII (2), 152-57.
B.	**EASTERN INDIA**			
1	**Gōpachandra and his times:**			
73	Asuna-padraka	Jeyrampur CP of Achyuta	c. 510 CE	P.R.Srinivasan, *EI*, 39, 141-48,
74	Bodhi-padraka	do	do	*ibid.*
75	Śṛigāla-padraka	do	do	*ibid.*

	Palce Name	Inscription	Date	Reference
II	Śaśāṅka of Gouḍa and his times:			
76	Ketaka-padrikā	Midnapur CP of Śubhakīrtti	c. 600-25 CE	R.C.Majumdar, *JRASB (L)*, 11, (1945), 1-9.
77	Kumbhāra-padraka	do	do	*ibid.*
78	Mahat-Kumbhāra-padraka	Midnapur CP of Somadatta	do	*ibid.*
79	Brāhmaṇa-padraka	Egra CP of the time of Śaśāṅka	do	D.C.Sircar, *EI*, 40, 133-38.
80	Gurjara-padraka	do	do	*ibid.*
81	Kapardi-padraka	do	do	*ibid.*
III.	Bhaumakaras			
82	Siṇḍāi-padraka	Sindaipadraka CP of Tribhuvanamahādevī	BE 187=CE 923	yet to be edited
IV.	Bhañjas of Khijjiṅga-koṭṭa			
83	Jambu-padraka	Bamanaghati CP of Raṇabhañja	BE 188=CE 924	P.C.Ghosh, *JAS*, 40, (1871), 1667.
84	Tila-padrka	Adipur CP of Narendrabhañja	BE 193=CE 929	R.C. Mazumdar, *EI*, 25,147-57.
85	Sara-padraka	do		*ibid.*, 157-61.

	Palce Name	Inscription	Date	Reference
C	SOUTH KOŚALA (Eastern Chatisgarh and Western Orissa)			
I	**Nandarājadeva**			
86	Prajñāta-padraka	Baradipada CP of Nandarājadeva	c. 6th century CE	S. Tripathy, *IO*, Vol. I, New Delhi, 1997, 151-52.
II	**Śarabhapurīyas:**			
87	Śarkarā-padraka	Pipardula CP of Narendra	c. 6th century CE	L.P. Pandeya, *IHQ*, 19, 144-45.
88	Vaṭa-padraka	Rawan CP of Narendra	do	U. Jain, *JESI*,6, 44-45.
89	Kuntura-padraka	Mallar CP of Vyāghrarāja	c.7th century CE	D.C. Sircar and G. Bhattacharya, *EI*, 34, 45-50.
90	Kh́ala-padra	do	do	Tiwari 1985: 17
II	**Pāṇḍuvaṁśī-Somavaṁśīs:**			
91	Pimpari-padraka	Rajim CP of Tīvaradeva	7th-8th century CE	Fleet, *CII*, III 291-99.
92	Vilva-padraka	Baloda CP of Tīvaradeva	do	E.Hultzsch, *EI*, 7, 102-07.
93	Vaṭa-padraka	Bardula CP of Mahāśivagupta, Year 9	c. 780-840 CE	P.B. Desai, *ibid.*, 27, 87-91.

	Palce Name	Inscription	Date	Reference
94	Vaidya-palāśa-padraka	Sirpur CP of Mahāśivagupta, Year 19	do	P.K. Singh, *Puramanthan*, vol. V, 2009, 21-22.
95	Hasti-padraka	Sirpur CP of Mahāśivagupta, year 37	do	A.M. Shastri, *ISPS*, vol. II, New Delhi, 1995, 377.
96	Deva-padrullaka	Sirpur CP of Mahāśivagupta, year 48	do	*ibid.*, 378.
97	Pāśi-padraka	Mallar CP of Mahāśivagupta, year 57	do	*ibid.*, 380-81.
98	Kura-padraka	do	do	*ibid.*
99	Tula-padraka	do	do	*ibid.*
100	Khadira-padra	Lodhia CP of Mahāśivagupta, Year 57	do	L.P. Pandeya, *ibid.*, 27, 319-25.
101	Vaidya-padraka	do	do	*ibid.*
102	Chāra-padraka	Sirpur undated CP of Mahāśivagupta	do	*A.M. Shastri, ibid.*, 379.

	Palce Name	Inscription	Date	Reference
103	Katamba-padrullaka	Sirpur undated CP of Mahāśivagupta	do	*ibid.*, 378.
104	Nāli-padra	Sirpur inscription of Mahāśivagupta	do	Hiralal, *ibid.*, 11, 184-201.
105	Kura-padra	do	do	*ibid.*
106	Bāṇa-padra	do	do	*ibid.*
107	Chara-padraka	Ruchida CP of Mahābhavagupta	9th century CE	S.K. Acharya, *JESI*, vol. 39, 2013, 26-48.
108	Khadira-padraka	Sonepur CP of Janamejaya I	c. 885-925 CE	B. Ch.Chhabra, *ibid.*, 23, 248-55.
III	**Bhañjas of Khiñjalimaṇḍala:**			
109	Mahishi-padraka	Baud undated CP of Raṇabhañja	c. 9th century CE	A.C. Banerji, *JBORS*, 20, 147-52.


300 km
200 mi
Jammu and Kashmir
Himachal Pradesh
Chandigarh
Punjab
Uttarakhand
Haryana
Delhi
Arunachal Pradesh
Sikkim
Uttar Pradesh
Rajasthan
Assam
Nagaland
Bihar
Meghalaya
Manipur
Jharkhand
Tripura
Mizoram
Gujarat
Madhya Pradesh
West Bengal
Chhattisgarh
Orissa
Daman and Diu
Dadra and Nagar Haveli
Maharashtra
Telangana
Goa
Andhra Pradesh
Karnataka
Pondicherry
Tamil Nadu
Kerala
Lakshadweep
Andaman and Nicobar Islands

Find spots of inscriptions having place names with the suffix -padra/ -padraka

ŚRĪ MUSHṆAM - A PLACE NAME STUDY

N. Pankaja

Śrī Mushṇam, in Tamilnadu is sacred for both Śaivites and Vaishṇavites as well as Buddhists since Bodhi tree is the sacred sthalavṛiksham. We can find Unity in diversity in this place since Muslims also join the festivals. We have about 50 inscriptions represented by dynasties like Chōḷas, Pāṇḍyas and Vijayanagara written in Tamil and Telugu languages and scripts. We have inscriptions referring to horse trade with the Arab countries.

Varāhamāhātmyam

A record of Vijayanagara king Veṅkaṭapatirāya dated in the year Subhānu states that certain Vīrasēḍirāmaṉ performed severe penance i.e., fasting for hundreds of days and obtained the conch, discus and the bow from the god Ādivarāha.

Śrīmushṇam is a panchayat town of the Cuddalore district in Tamil Nadu located about 24 miles (39 km) west of Chidambaram and 12 miles (19 km) South East of Vṛiddhāchalam. Śrīmushṇam is sacred to Hindus. Śrīmushṇam's presiding deity is 'Lord Bhūvarāha', which gives the town its alternative name, Varāhakshētram'.

Varāhakshētra, Svayamvyaktakshētram

Perumāḷ graces in the temple as Svayambūmūrti of Sālagrāma stone. It is noteworthy that the following 8 Vishṇu shrines in the country exist of themselves.

1) Śrīraṅgam,

2) Śrīmushṇam,

3) Tirupati,

4) Vānamāmalai,

5) Sāligrāmam,

6) Pushkaram,

7) Naimiśāraṇyam,

8) Badarikāshram.

Śrī Bhūvarāhasvāmi at the Varāha temple graces in a standing form facing west while his face faces south.

Etymology

Tiru + Muṭṭam. 'Tiru' is the honorafix prefix. 'Muṭṭam' denotes 'the open space in the center of a house, village, palace', etc. Āṇḍāḷ in her Tiruppāvai 11th pāśuram in kaṟṟukaravai recites "suṟṟattu tōḻimār ellōrum vandu niṉ-muṟṟam pukundu mukilvaṇṇaṉ pēr pāḍa".

Periyāḻvār also says:

'Vaṇṇa māḍaṅgaḷ śūḻ tirukkōṭṭiyūr
Kaṇṇaṉ kēśavaṉ nambi pirandinil
Eṇṇey suṇṇam ediredir tūviḍa
Kaṇṇaṉ muṟṟam kalandu alar āyiṟṟe"

Here *Muṟṟam* -> *Muṭṭam.*

Sanskritisation of Tirumuṭṭam

Tiru + Muṭṭam -> Śrī + Mushṇam. Mushṇam is the corrupt form of *Muṟṟam* and *Muṭṭam.*

Historical geography during Chōḷa Kulōttuṅga I period:

During the period of Kulōttuṅga I this place was called Tirumuṭṭam-uḍaiya-mahādēva at Tēṟṟampaṭṭu *alias*

Muḍikoṇḍachōḻanallūr in Vilandaiyir-kūṟṟam, a sub-division of Iruṅgōḷappāḍi-nāḍu.

In the 30th regnal year of Kulōttuṅga I (1100 A.D.) this place was called Muḍikoṇḍaśōḻanallūr. In his 32nd regnal year (1102 A.D.) this place came to be called Tēṟṟampaṭṭu *alias* Muḍikoṇḍaśōḻanallūr.

Historical geography during Vijayanagara period

During Śaka 1294 (1372 A.D.), it was called Suṅgamtavirtaśōḻanallūr *alias* Tirumuṭṭam. During Śaka 1385 (1463 A.D.) it was known as Tirumuṭṭam. In a record of king Veṅkaṭapati dated Śaka 1522 (1610 A.D.) this place was known as Śrīmushṇam for the first time. The term '*suṅgamtavirtta*' was a title held by Kulōttuṅga I for he removed the toll fee and thus the village assumed the name.

During the period of Vīrapratāpa Dēvarāya-mahārāya, dated Śaka 1365 (1443 A.D.) this place was called Tirumuṭṭam in Vilandaikūṟṟam, a sub-division of Iruṅgōḷappāṇḍi-nāḍu in Mēlkal-nāḍu, a district of Vaḍakarai Virudarājabhayaṅkara-vaḷanāḍu'. Here Iruṅgōḷa indicates the name of Iruṅgōḷa chiefs. Iruṅgōḷapāḍināḍu in Chōḷa period has become Iruṅgōḷapāṇḍya, named after the Pāṇḍyas who took control over it.

Tamil, Telugu and Sanskrit Inscriptions

A record of Rājakēsari Kulōttuṅga dated in his 30th regnal year (1100 A.D.) registers the gift of villages Suṅgamtavirtaśōḻanallūr and Ādivarāhanallūr respectively made over to the Tirumuṭṭamuḍaiya-ṉāyaṉār temple and Śrī Varāha temple. Another record of Rājakēsari Kulōttuṅga dated in his 32nd regnal year states that at the instance of Kulōttuṅgaśōḻa Svarṇādirāja and another, the separation of two villages Suṅgamtavirtaśōḻanallūr and Ādivarāhanallūr were ordered by the king. Suṅgamtavirtaśōlanallūr, a *dēvadāna* of Tirumuṭṭam-uḍaiya-ṉāyaṉār, for which the land was demarcated. Ādivarāhanallūr, a dēvadāna of the god of Ādivarāha temple, was not demarcated.

This temple is of socio-economic, cultural and religious importance. Lot of inscriptions are there to attest this. Three old temples Tirumuṭṭam, Śrīvarāha and Nārāyaṇaīsvaramuḍaiyār exist there. Slowly through the ages owners built streets, formed colonies and developed structures.